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ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ ਸਹਾਇ ॥

Lord of Virtues and Fortunes



Sri Satguru Partap Singh ji Maharaj



Sri Satguru Jagjeet Singh Ji Maharaj

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Lord of Virtues and Fortunes

Nanak ! the bravest brave is one,
Who drives out the wretched egoism within,
The sage glorify Almighty,
To attain salvation and free the whole posterity.
(Guru Amardas Ji)

By
NIHAL SINGH
For
ALL INDIA NAMDHARI DARBAR

LORD OF VIRTUES AND FORTUNES

(A brief account of Sri Satguru Partap Singh Ji Maharaj)

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A FEW WORDS

This small but faithful attempt of Shri Nihal Singh, Headmaster of Shri Guru Hari Singh Ji Mahavidyala, Shri Jiwan Nagar, Distt. Hissar, on the life of His Holiness Shri Satguru Partap Singh Ji Maharaj, I have gone through. It is interesting as well as sincere. It leaves a lasting impression. It gives a good material to the reader to live a full and rich life. It ennobles his thoughts and purifies his activities.

Though not a full account of the deeds and actions of his Holiness is given to put the humanity on the right path, but it furnishes a good glimpse of them.

I hope it will enhance the love and thirst of the reader to ask for none of its kind.

Pt. Gopal Singh,
V.P.O. Tappa, Distt. Sangrur.
6-9-64

O One ! Remember Him who flooded the remotest corner of this world, with heavenly light, purity and cleanliness, in these blackest days.

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INCARNATION

*Hail ! Hail ! the True Guru who knows the true one,
By meeting him, the thirst for worldly enjoyment is
removed and the body and soul are satisfied.*

*Hail ! Hail ! the True man, the True Guru to whom
all are equal.*

*Hail ! Hail ! the True Guru who bears enmity to none
and to whom praise and disparagement are the same.*

(Guru Ram Dass Ji)

History has produced prominent figures, who are great and noted for one quality or other, but here you would meet a tall, handsome, steel-framed, kind-hearted wide-awake, well enlightened personality with broad forehead, silken flowing beard, of sublime character, noble action, symbol of Indian Culture. patriot to the last bone, loved by all, Spiritual Ruler of lacs of Namdharis, clad in snow white hand-spun Khadi⁶ having several qualities of head and heart. He was a Teacher, Builder, Sympathiser, Seer, Thinker, Leader, Prophet, Lover of peace and truth and honesty. He toiled and laboured day and night for the society, country and humanity.

One might have seen him taking part in various walks

of life. His routine was as under : In the small hours of morning he was found lost in the prayers, at day-break, inspecting the live stock and the farm, at about nine settling the disputes among the devotees and after noon there would be discussion on problems of Politics, but in the evening, he would be again advising the audience to heal themselves morally and physically. In short this Great Humanitarian from the prime of youth to the last breath devoted to cure the ill human beings as well as the poor creatures. He was full of love. His heart moved, to see somebody in trouble. He was the Maharaj. He was the Satguru. He was the Lord of all times. It was Satguru Partap Singh Ji, who rose every day with folded hands in prayer for all and went to bed with the words :—

"ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ,
ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ"

*"When there is general demoralization,
God descends from skies in human flesh and blood."*

(Guru Gobind Singh)

The heavenly Lord descended from skies on drizzling after noon the 3rd of Chet Vadi 1946 Bikrami on March, 1890 A.D. at Shri Bhaini Shaib in the lap of Reverend Mother Jiwan Kaur, a pious and generous lady. Sri Bhaini Sahib was none the less than a jail at that time and brutal policemen of the Britishers always kept watch on the activities of the

pilgrims. No one was allowed even to have glimpse of Sat Guru Ji without strict search and specific permission as the Govt. had installed the Police Post at the gate of Gurdwara. His kind father Guru Hari Singh Ji was so full of joy to hear the news that he said. "The Master of the home has come. He will be a man of fame and fortune." And it was true cent percent. The growling wolves with dreadful teeth at the gate of Shri Bhaini Sahib, since 1872 A.D. became mild and dropped their tails within their legs on his arrival. Now the pilgrims to this holy place could pour proudly and comfortably. As he was fearless, bold and daring, he always under-took every tedious task of the time and delt with it nicely.



CHILDHOOD

*O Nanak ! being at the feet of the Master in dexterity
One attains salvation, while merrymaking, sporting,
Well dressing as well as feasting.*

His Holiness Sat Guru Partap Singh Ji received his basic education from Baba Santokh Singh Ji and then from Baba Dhian Singh Ji, from whom he learnt Jap at the very tender age of seven. He understood the script of AAD GRANTH SAHIB correctly and very easily. He also learnt philology and the concept of welfare from Pt Basant Singh Ji who also taught Sat Guru Ji Sanskrit.

Taking exercise was his hobby. His fondness for cleanliness was matchless. He was excellent swimmer and more superior rider. He could swim the canal quite straight with a difference of few steps down. No wrestler could stand.

His playmates were Maharaj Nihal Singh, Maharaj Gurdial Singh, Mastan Singh, Dan Singh, Bhagwan Singh, Jai Singh, Magha Singh Alore, Lal Singh Balowala and Dev Raj of Sri Bhaini Sahib. All were eager to meet. When they assembled, their joy knew no bounds. Wrestling, Kabadi, Gatka-bazi and Khido-Khundi were major games. It is pride to note that He was a top player.

Once the young sailors were rowing a boat : Unfortunately

it got filled with water. All the crew jumped out, but the Leader stuck to the boat and went on struggling to take it safely to the banks. The party drowned in horror, but the young sailor Partap Singh was seen a mile away from the place, dragging the boat to the canal bank. On asking why he had not jumped out while in danger, his simple reply with smiling face was that he all intentionally had not left the job, so as his failure might not bring slur to the name of elders, who had been saving the sinking ships of others in the past.

One day, Lal Singh requested the Leader to feast them with oranges. With all cheers, he agreed to and led them to the garden which was tightly fenced. The young Guru took a long stick, made a wide hole and asked Hardev to break into. The faithful kid entered, tore the oranges and threw them out. When the booty made a high heap, the monkey was asked to come out. The fence was repaired. The feast was enjoyed to the fill and litter was put into a pit and covered with dust. In the same way, grapes were also enjoyed.

Once a devotee visited Sri Bhaini Sahib, offered boiled grams to Sant Dhyani Singh, who distributed the offering among the students. Hardev, having eased, without purifying himself, swallowed the grams. Satguru Ji saw this and cursed him, "Dirty fellow". Since then the curse hardened upon Hardev. Lice attacked him. Every part of the body was affected. The hair and the clothes were all smelling. His mother consulted so many physicians and aged ladies, but all in vain. The young Guru saw his miserable plight and took pity on him. "Ram Sar", the sacred tank was being cleaned. Men and women were all at service. Some were working at spade, some were filling baskets and some were carrying mud. Satguru Ji, himself was taking part in the service. Hardev was standing on the bank.

Guru Ji, asked Magha Singh and Lal Singh to bring Hardev. They went up and in no time took him by arms and legs and brought him to Guru Ji. He gave him a dip into the water and was relieved of the evil illness. Hardev felt cheerful and gay.

The Police personnels at the gate were harsh, unreasonable and selfish. They ate much and caused trouble more to the visitors. One day they asked the boys, what Tarkari had been cooked in the 'langer' (kitchen). The word 'tarkari' greatly hurt the feelings of the Guru. At that time, Guru ji murmured something into the ears of Hardev, who went and brought the reply 'Bhoinsoor'. On hearing the word 'soor', the Mohammedan watchmen felt disgusted. They murmured these sikhras have polluted their religion. But Guru ji coolly and calmly went to the post and said 'Jamadar ! don't worry.' There is nothing to growl. 'Bhoisor' is termed for 'turnips'. They heaved a sigh of relief.

The party used to sleep together at night. One night the young Guru smilingly said, he would jump like an ape. They got attentive to enjoy. As the Guru jumped the cot broke. The poor fellows were stunned. They feared the good mother would abuse and rebuke them. Luckily a storm broke out at mid-night and the party threw the broken cot away. In the morning they approached the mother and narrated the self-made story. The mother said "Thank God ! you are safe. Do not worry about the cot". Smilingly all went away.

Some notorious fellows drove a furious bull towards Sri Bhaini Sahib. The bull created terror among the villagers. Guru Hari Singh ji sent a word to the young Maharaj Pratap Singh to subdue the bull. Harshness fails while gentleness succeeds. Guru ji bowing before Guru Hari Singh went to the bull, empty handed. The spectators were watching the young

Guru stepped forward, drew nearer the bull, who bowed down his head. The young Prince extended his hand and patted on his head. The animal made no movement and became calm. Thence he stayed here for years and worked at the well.

What to say of Him ! He was God-gifted. He topped in every event. He could ride a horse with a jump holding his both ears, with hands. Even he could saddle a running horse. He could bring a mischievous mare to rein quite easily. Once a camel ran amuck. The young Guru raced his horse behind the animal. As he drew nearer, he left the horse and seated himself on his back holding the hump. He could tear the round wooden peg with the spear, racing his horse. The youth could beat the renowned wrestlers in no time. Once he made about sixty rounds of a working well and put the viewers to stun.



CORONATION

*O Nanak ! look from Guru manifests Guru, it is his will.
Creator has done, so the light mingles light.*

At seventeen responsibility of leading the community fell upon his shoulders. At that time the atmosphere was stormy and dusty. Horizon was dark and dusty, but the great Pilot took the steering and set the sails on to reach the shore safe and sound. Though the bitter foreign foe was on heels and the mountain of hardship hardled the way but the Master crushed them boldly & marched on victoriously. But this is not new. All the great men have to face such odds in their own time, as he had. So his firm resolution dashed all obstacles to pieces. He fought on different fronts at one time. He endeavoured to free the country from barbrous clutches of the Frangis. He wanted to purify the society of its evils. He aimed to lead the country on the road of prosperity.

His holiness Shri Sat Guru Hari Singh Ji breathed his last in 1963 B.S. and all the responsibilities of this huge panth came on the shoulders of his Holiness Shri Sat Guru Partap Singh Ji. Sat Guru Ji worked on the mission and lines of Shri Guru Nanak Dev Ji and gave new dimensions to the ideas of his holiness Shri Sat Guru Ram Singh Ji. He devoted himself to Naam.

*"By communion the word,
One becomes the abode of all virtues,
One becomes a spiritual King."*

(Sri Guru Nanak Dev Ji)

Nam is *panacea* for all. It reveals truth. The seen or hidden comes to light. Reality dawns. It floods even the darkest corner of mind with heavenly light. Cheerfulness gladdens. Sadness vanishes and Pain turns into pleasure. If there is its domination, golden age must come. It consoles the grieved and optimism encircles. One becomes physically, morally and mentally healthy. Worries free and ailings disappear.

*"He, who possesses Nam in heart is a Ruler
He, who possesses Nam in heart is successful in life
He, who possesses Nam in heart gains boundless wealth
Without it every virtue deserts".*

(Guru Arjan Dev Ji)

The Holy Lord Shri Satguru Ram Singh Ji wrote from Rangoon, "Say prayers constantly. Those who form this habit would enjoy more than their scanty belongings. There would be no success, if the views are capitalistic against the traditions of the Namdharis. I totally disapprove the services of even my chums, who hanker after gold only,". So Namsimran is good asset.

It directly links nature. One, who practises it or seeks, hugs the creation. Even dreadful beasts, birds of prey and poisonous insects are embraced. He fears none, but loves all equally. He spends his days in realm of bliss-fulness.

Worldly wants do not disturb him. Satisfaction abides by him. Pangs are never dreamt. He is friend to all and foe to none. Love is his bosom companion. Hatred never visits him even in

a dream. He recognises society with social, economical and political justice. In short this universe enjoys the long-awaited Golden Age.

To set an example for the followers and the rest of world, he woke up in the small hours of morning and meditated on him whole heartily to Nam-Simran (God Rememberance). In hearing Shri Asa Di War he was regular. Very often he joined the choir and sent the audience into ecstasy.

Utterly useless is life which is devoid of reverence and love of God. He thought it the first and foremost duty to teach others to follow in accordance with the instructions of saying of Gurus. Nam and Bani were soul and blood. He toured and toiled from village to village and from hut to hut to convey the message of Holy Fathers. He talked with peasant and prince. He talked with the Namdharis, Mohamadans and Christians to reveal the beauties of Bani with loving care. He visited from Kashmir to Kanya Kumari and Peshawar to Dhaka for his mission. He made 22 visits to Thailand, 4 to Africa, 1 to Singapore, and a regular visit to the internal parts of the country and attached the Sangat (devotees) with the mainstream of worship. He inspired the devotees (Sangat) to remain away from wine and non-veg. habits. Simultaneously he developed the idea of hard working, self earning, self pride, cleanliness and purity. He was against the killing of creatures for the human being and the non-veg. habits. He attempted and succeeded in developing the nature of the devotees towards the inclination of Naam Simran from the beginning day of his coronation. He started the first Prayog Naam Simran for continuous period of 40 days in 1963 B., 1906 A.D. on the bank of Sarhind Canal. Now this Prayog is being regularly conducted successfully once a year by Shri Sat Guru Jagjit Singh Ji. Sat Guru Ji

insisted and propounded the theory of Naam Simran as the cure for all diseases and He also added one hour regular practice of Akal Purukh's name (nit name) in 1997/1940 He undertook and completed 10,000 Akhand Paths (regular recitation of Shri Granth Sahib) one thousand of Dasam Granth Path (Granth written by Guru Gobind Singh Ji), six lakh simple Path of Shri Granth Sahib and 2,50,000 Path of Chandi-De-War in the memory of Shri Sat Guru Ram Singh Ji.

Those were the happiest and pleasantest days because melodious songs, merry notes were tuned at every moment. Excellent incidents of sacrifice, donations service, devotion & heroism, caused spell on the hearers. The devotees soon flew into high spheres. Such programmes were not confined to this holy seat only, but carried out throughout the year at various places.

He was fully confident what he said. When ever worldly hardships fell, he never sought material aid, but called upon spiritual forces, who at once rushed to the scene and obeyed. To make people understand this he lit a Joti in 1939 at Sri Bhaini Sahib & then Shri Jiwan Nagar in 1947 respectively. To count beads continuously and to infuse spiritualism in the modern age, he rode, motored and flew to east west, north and south. Lakhs of miles were covered for this purpose.

It is pride to note that under his command a man at plough, a mason at wall, a traveller on journey and a house wife in the kitchen all counted beads and sang sayings of gurus in these days of Kaljuga. A note-worthy example is enough to close this chapter. Mata Thakuri of Mandi having no sight and being illiterate did 101 paths of Granth Sahib by learning line by line and repeating it to have his blessings.

MARRIAGE

Sitting close by close does not make a happy pair.

On the other hand a soul dwelling in two bodies is real spouse.

Marriage of Satguru Partap Singhji reminds us the princely marriage of medieval times, when wedding ceremonies were carried out amidst brandishing of swords and peal of guns. S. Sunder Singh a renowned landlord of Gudha-dhobe, blessed by Ocean of Patience, Guru Hari Singh, had a soft corner in his heart. Like his father, S. Hamir Singh, was well-famed among well-to-do personalities.

At his death bed, he called his sons, Mian Singh, Nahar Singh and Kirpal Singh, and opened his heart by saying, he would pass away peacefully if his lovely daughter, Viroo, be married to Satguru Partap Singh. All the brothers bowed before his wish and the Sardar reached his heavenly abode. After the 'Bhog' ceremony, they saw, their uncle S. Sadda Singh, and imparted the will of their father. He replied it was their own family matter, so they could do as they wished. The news reached S. Amar Singh of Jhohar, who at once got excited and beside with rage. He furiously broke out and said, "It is too degrading for the family. It is a big blot on S. Hamir Singh. What a shame ! that his grand-daughter should marry the man of low status." He visited and incited Sadda Singh, who asked his nephews to go back upon their words given to their father. This was a shocking news for them, but they kept cool.



Sri Satguru Partap Singh Ji

Sadda Singh being an influential man, toured the locality and won the favour of leading personalities. He played worst while Mian Singh & Co. left no stone unturned to fulfil their father's mission. The opposition grew stronger, even Chagger Singh, son-in-law, joined the warring camp. Shamelessly, he approached Mata Ram Kaur, asking her to cancel the engagement. If she failed to accede to his request, he would send Namo back to her for good. But the lady was as firm as rock. Frankly she said "Viro will go to Sri Bhaini Sahib and I am prepared for the worst. If Namo comes back, I will think, my daughter has become widow". Hearing this frank reply, Chagger Singh returned. There was hot campaign in both the camps. The Kaljug was afoot, so, some of the Bagaris and pro-Britishers touts, were bent upon to spoil the whole game. The conservatives at no cost were ready to come to conciliatory terms.

Mian Singh, with his mother visited Sri Bhaini Sahib for fixing the date. Sri Satguruji was strolling in the garden. Both of them paid their respects and narrated the whole story. The Master heard the narration and said, "Don't worry. It will go as Almighty Satguru Ram Singh wills." They returned and made preparation for the day. Ghee, sugar, almonds were stored to feast for about five thousand people. Wonders of God are known to Him only. After visit of Sri Bhaini Sahib, the fair wind began to blow. Mian Singh met S. Bal Singh and invited to attend the marriage ceremony. He willingly accepted and promised the full support. Similarly S. Santokh Singh of Phuliwal, Hera Singh of Dohwal, Prem Singh and Chanan Singh of Chuk Gidhran promised. Kirpal Singh approached Mian Sarwar-Din, Nizamudin of Srawan, the landlord of four villages. They gladly accepted the invitation and gave expression "S. Kirpal Singh: we are fortunate enough to join. If he is your Guru, so he is our

Pir. We all are prepared to shower everything at his feet. These horses, camels or carts are ready for his service. Even our lives are at your disposal. Rest assured."

In spite of all these assurances Sh. Mian Singh appeared before Mr. Caner, Deputy Commissioner, Fazalka, who acceding to the request ordered the S.P. to send force to keep peace. The Sub Inspector of Police in person proceeded to Guddan Dobe made it with the beat of drum. The disturbants or any sort of malicious minded should leave the village or remain in their houses, otherwise they will have to pay a heavy price and be dealt in accordance with law.

On the Eleventh of *Posh* of 1971 B/1914 A.D. the sun rose and spread warmth far and wide. Pakki, the railway station was flooded with sun-rays. People began to pour in since morning. The mid-day witnessed a sea of spectators. The big land-lords, Nawabs, Jagirdars, and Sardars, wearing high turbans and glittering robes, with their attendants assembled. The poor on foot had taken their seats before long.

As the young guru in lustrous wearings alighted from the train, a gleam of cheer passed through the hearts. The slogans of "Sat Sri Akal" and "Alah-ho-Akbar" rang the sky. Shri Rampuri could not help putting down his own views:

ਕੰਵਲ ਸਮਾਨ ਨੈਨ ਕੋ'ਦਲ ਸੇ ਮੀਠੇ ਬੈਨ
ਮੁਖੜੇ ਕੀ ਤਾਬ ਜੋ ਸਮਾਨ ਆਫਤਾਬ ਏ,
ਕਾਲੇ ਕਾਲੇ ਕੋਸ, ਕਾਲੀ ਘਟਾ ਕੇ ਸਮਾਨ ਹੋ
ਸ਼ੇਰ ਜਿਉ ਮੁਛਹਿਰੇ ਹੋਠ ਪੰਖੜੀ ਗੁਲਾਬ ਏ ।
ਗਲੇ ਸੋਹੇ ਮਾਲਾ, ਮੋਤੀਉ ਸੇ ਅਧਿਕ ਆਲਾ
ਸਵੇਤ ਚੋਗਾ ਸਵੇਤ ਜੋੜਾ ਸੰਭਦਾ ਜਨਾਬ ਏ
ਸੀਸ ਦਸਤਾਰ ਹੈ, ਕੈਲਾਸ਼ ਕੀ ਚੋਟੀ ਸਮ
ਰਾਮਪੁਰੀ ਜੋਬਨ ਲਾ ਜੁਵਾਬ, ਲਾ ਜਵਾਬ ਏ ।

Beating of drums echoed the woods and the huts. Maharaj Nihal Singh, Gurdial Singh, Mata Jiwan Kaur and Fat Kaur followed. The leading personalities of the Panth also got down of the train. S. Prem Singh and Chanan Singh proceeded, fell on the feet of the young guru and begged for to have a seat in a tastefully decorated chariot.

The renowned Sardars, Jathedars, musicians and sages were all given a ride. A string of humpy camels, a team of swift hoeses and fatty bullocks to draw a train of carts, decorated with gold necklaces, gold laces were ready for transporation. Amusements were in full swing. Hustle and bustle marked the occasion.

The procession started from the Canal. Sant Bhagat Singh Datewal, Sant Natha Singh Patang, Nidhan Singh Alim. Sant Fateh Singh and Sant Attar Singh were all *facius* for the spectators.

Bhola Singh, the sworn enemy, with his gang of thirty-two villains was seen. The glory of the occasion marked remarkable. By the way Bhola Singh asked Mihan Singh, what was going on. The reply was the divine prodigy. The rogues asked the ring leader not to pollute the water of Ganga. The former fell upon the feet of the latter and begged pardon for the past and joined the celebration also.

Night passed away in singing praise of God. All Jathedars at various points of the village kept the audienee spell-bound. The Mastanas had no wink of sleep. They went on dancing and merry-making. Baba Jiwand Singh, the living martyre, kept vigilance over night. The police were also seen on duty. No evil figure could peep out.

The gala Day started at one, with Asa-di-Var. About seven an attractive Vedi was erected. It was laden with flowers. The

young guru and Bibi Veero took their seats. They took *nectar*, Name of God was murmured into the ears. While uttering from the Holy Granth four rounds were made around the Vedi. After Bhog of Granth Sahib the ceremony came to close. A bevy of women at the top of the roof was sweetly singing:—

“ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ
ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ।
ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ
ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ।

Mighty God, Himself graced to assist in this affair. The place like the tank full of nector presented a fine scene.

Several Bhogs of the Adi Granth were recited. Krah Prasad was freely distributed. The feast had been for twenty-four hours. The needy were served to their fill. The happy party, with the groom and lovely bride, was given a hearty send-off.





Mata Bhupinder Kaur Ji

THE TORCH BEARER OF EASTERN CULTURE

*Wealth is lost nothing is lost,
Health is lost something is lost,
Character is lost everything is lost.*

Great Satguru Partap Singh was the torch bearer of the eastern culture and adherent of the way of life. His early rising, his bath, his contemplation on Name, his wearings, his movements even his going to bed at night had oriental touch. Every Namdhari remembers him daily, twice or thrice by saying, Hail Hail Satguru Partap Singh, who flooded with the light of piety, truth and contemplation of Holy Name in this dark age of Kalyug."

The great Master felt proud of Bharta, so he used to utter that this land is virtuous where the Light of the Vedas lit; where classical music spread melody; where the sages gave the heavenly glimpses : On this happy land spiritualism took birth; the prayers of Peace and harmony were performed.

He was anxious to see the oriental culture flourishing. This was so, as the Creator of the creation came into being in this land of Rishis. Here he played and danced with his associates. His love for singing streams, sky-touching icy mountains and dark woods was inexplicable. This does not mean that he had no link with other part of the globe. He was the Lord of Universe. The white, the black, the English, the American and

the Chinese were his chums, but this sweet Bhart was the nearest and dearest to Him, as the Lord had descended here from the skies, in human form. No doubt from time to time He varied in Name, but the light was the same. Rama, Krishna, Nanak, Gobind Singh and Satguru Ram Singh mastered the same potentiality. They always stood by the right and gave a crushing defeat. Satguru Partap Singh was steadfast. His devotees are known as the Kookas for their good qualities :

The Kookas are peculiar in their way of life.
They hold iron-pots in their hands.
They wear white woollen rosary round their necks
Under-wears they have upto knees;
Dead against the white ruler are they,
So they don't pay the revenues on demand.
They believe the English are fleeing from here soon.

The Lord of Virtues, Satguru Partap Singh was stalwart to fight with the Western Culture and was fully proud of her heritage. He left no stone unturned to spread this light far and wide. So His fondness for the ancient cultural activities was boundless. Namsimran as well as music was his routine. Protection of Cow and Hawan were common practice for Him.

Music

Raga is love. It can tame even poisonous snakes. The science accepts this theory also. History reveals, that kine yielded more milk when Lord Krishana played upon his pipe. One may try. It costs even spell upon animals.

The great gurus blessed us with this great boom. They pulled us from the dirty ditch. The society was plagued with non-sense songs. But the great Masters taught us to mingle with

almighty God; as a lady enjoys the warmth with the sweet union of husband," are the words of Satguru Partap Singh.

Sat Guru Ji had deep interest in music. He himself was a perfect artist of Taus (an Indian form of Guitar). He was not satisfied with the present form and quality of the music and wanted to make the music as a separate but integral part of educational system. On the lines of Shri Guru Naak Dev Ji he tried to uplift the quality of music and to give it a respect worthy place in society, which could only be given if it is made easier to the extent of understanding by General public. He convened many shows. He used to invite the famous artists and accompany them on music. He himself was a great artist and when his fingers touched the Taus then even the nature used to enjoy itself and went into ecstacy. He also arranged a Sangeet SAMMELAN in 1990 B.S. at Sri Bhaini Sahib in which prominent personalities of the time participated. The Jury members of the sammelan were Bhai Kahan Singh from Nabha, Bhai Mukand Singh, Sant Hira Singh and Baba Nihal Singh Ji. Great respect was given to all the artists and all the participants were given the award, while the participants who got first three positions were awarded specially.

Hawan

Hawan is the traditional ceremony in which oblations are offered to the fire God. It is believed that by performing Hawan, the evil powers flee away and it is also symbol of a good start. The tradition of Hawan is customary in Indian culture and had been established long long ago and almost in all the eras it had its own place. Guru Gobind Singh Ji, also performed Hawan at Naina Devi prior to establishing the Khalsa Panth and it was believed that at that time the SAMAGRI (material which is being offered to the fire God for Hawan) worth of Rs. 1.25

lakh were used at that Hawan. It is also performed for the successful completion of the religious as well as worldly functions.

This man of parts let no time pass doing good to humanity or creation. In 1937 a big slaughter house equipped with up-to-date modern machines was to be set up at Lahore. The Hindu world was over up-set and agitated in their minds, but all were helpless. The Gopal of time conducted a great Havana at Sri Bhaini Sahib with about 500 rishis, who recited Chandi-di-war of Guru Gobind Singh at one time, pouring ghee at the rate of 20 seers per hour. This went on for about a fortnight continuously. When more than 125000 paths were made and the Yug was in the final stage, it is pleasing and proud to note, that it was announced by the authorities that the scheme instalation of BUCHER KHANA had been cancelled. A wave of thanks paying spread all over the country.

He advised the people assembled there to worship in the name of God the only power to fight with the devilish powers. Performing Hawan is still continuing by the present Sat Guru Jagjit Singh Ji.

Vedic or Naturopathy were the ways of medical tretment. Dr. Trilok Singh, a Naturopath was the Incharge of the Health Department. He could cure the patients of the chronical diseases with satisfaction. The Master could heal with his holy glance or touch. yet his attendant Rattan Singh was ever-ready for the service with simple drugs.

To achieve the divine goal a Jap Paryog was annually organised. Male and female took part, in separate camps. They could meet twice only at the time of prayers while the rest of time was passed away in contemplation of Name. No worldly discussion or family matter could arise. All the parti-

cipants were strictly to follow the code of celibacy. How to serve others was taught in practice. Master himself used to set an example. Sant Taran Singh Vehmi narrates, how Satguruji used to draw water for the kitchen, and collect faggots with other disciples, for it. Modern age is encouraging luxury deluxeness, which is degrading the society. One shuns work, but fights for more. He does not know his duty but right. Ready-made goods are available. Even for the peace of mind no musician is to be found for Gurbani Kirtan—Tape records do fill the ear. 'What a funny game'. Babies are expected from the test tubes. Laziness is rising. To cover quarter of a kilo-metre a cycle or a motor-cycle is needed. You require money, whether you pick-pocket or draw from the black cell. From the Parliamentarian to the common street pedestrian hankers for money, 'The war for chair is also hot. Therefore, the dailies decorate with bloody head-lines. The leaders are ever under grip of terrorism. No single step can they take without the gunman. This is all due to turning back to the glorious past. Once the great Bhart was the light to show path, now she looks toward the west for guidance. No respect to the worthy. The elders are befooled by the youngsters. The teachers point the taught to copy. while the invigilator stealthily turns back to the other side. The physician does not care for the recovery of the patient, but lingering the case for unending fees. The advocate urges the client to utter a loud lie. Our national agencies like T. Vs. are spoiling the coming generation through 'Chitrahars'. This is all because of turning back to our rich heritage.

This is the last, but not the least. The whole dark scene may change into glittering comedy if the modern scholar pays attention the Holy word of Satguru Partap Singhji, who had been since the very birth taught to follow the Oriental culture. The Lord was in the habit of paying respect to the reverend mother.

It was carried out till to last breath. From there He made for langer and showed reverence. But before going there, the feet were properly washed. He had bath from head to toe. He never addressed the audience by standing on the stage, but always delivered the sermon on His holy seat. No shaking of hands with others, but the touching of feet was preferred to. Instead of soap, sand was used for purifying the hands. To make water by standing was totally discouraged. Very often He befooled with remarks that it is to kill two birds with one stone. Firstly passing of urinal and secondly to have shower bath. Once Sant Nidhan Singh Alim with his some co-mates made a humble request to be kind enough to make some amendments, in performance of rigid discipline, so that the community might rise up and its fame spread far and wide. Hearing these words the Master grew red and determinedly said, "No relaxation is tolerable. If some shirk let them go, only Partap Singh will rise up holding Garwa-Dori (iron pot) and keep the flag hoisting up."

In order to spread ancient culture and make people religious minded a weekly organ, "Satjug" which is being published quite satisfactorily, was started in 1925. It is no exaggeration to say, that its annual numbers are rich for practical teachings, sacrifice, humanity and for freedom.



Satguru Ji with Meena Cow

COW PROTECTION

*The Blue-eyed would eat cows
No drop of milk would be found to sip.*

(Sri Satguru Ram Singh Ji)

Cow is a great boon. She is the backbone of this agricultural country. It is proverbial that streams of milk and ghee flowed in Bharata. In reality the sages, teachers, philosophers, scholars, artists and soldiers of peace were product of cow milk. But since the invasion from sea this great country grew weaker and weaker in all respects. So with the shortage of the Amrita, hypocrites, egoists, traitors and foes of the mother land grew number-less. It is so, why Guru Gobind Singh longed for cow protection :—

*Oh Almighty this is my earnest request,
Save kine, killing demons,
Oh lord I fulfilling my desire
Relieve the kine of their sufferings,
And so do for me to remove my pain also.*

Within this aim in view the Kookas paid a heavy price for the cow and the poor in the half of nineteenth century. So Sri Satguru Partap Singh Ji did his best and paid his attention whole heartedly to save her and improving the cattle breeding. Though there is religious piety in cow, yet the time demands her

economically fit. Her milk, her dung and her young ones are more useful than any other cattle. Tractors are for big land lords, while the bullocks are far more useful to the common cultivators. So he set up Sri Guru Hari Singh Farm at Sri Jiwan Nagar. Though its starting place was Sri Bhaini Sahib but this place has been more popularised by its *allround* activities. He picked the best in kind and brought them to the farm. It had been tried on all modern ways to be completed. It is a great pride that this farm is one of the distinguished farms of India. It can beat even govt. farms. This farm supplies bulls to other sister farms. It is helping the locality with excellent cows and bulls. Haryana and Sahiwal breeds are being developed alongwith. Lala Hardev Sahai, a well worker in the field, suggested for Haryana breed only. The master of all frankly said that India should be proud of her so many breeds. Putli of Haryana has been beating all farms of India by yielding 54.37, 58.87, 64 lb. in milk competition at the All India level.

NOULAKHI cow of the Sat Guru Ji's yielded 35 seers of milk per day from which 2 seers of butter or one seer ten chhtank of ghee could be easily procured. This cow had created a sensation by delivering 14140 pounds of milk in 300 recorded days, whereas another cow from the Pusa Farm Delhi with same period, 15004 pounds of milk, which fact is an example in itself that the cows from Sat Guru Ji's farm were far ahead from the Govt. farms. He was anxious to see the betterment of cow of every breed. During his visit to Africa, he also tried to import the world famed Gersy breed to India by his active participation. All the formalities were completed, but unfortunately he left for heavenly abode and as such the said scheme was put in the cold storage.

Sat Guru Ji were deadly against the slaughtering system of the cows and he met Pt. Nehru in this connection quite regularly.

It was his this movement which got a national support. Sat Guru Ji himself was also very interested to stop this cruelty against animals and he protected the cows whenever he got a chance. The fine example of this is that some groups of doctors at Calcutta favoured the killing of unfit cows and slaughtering them. Sat Guru Ji got the news and ordered his younger son Maharaj Bir Singh to purchase all such cows and it was surprising that the alleged unfit cows were fully taken care of by Sat Guru Ji improved their condition to the extent that some of the cows yielded 12 kg. milk per day. Like his father Sat Guru Jagjit Singh Ji, also protecting the cows on the same lines at his own cow farm. All the devotees, Namdhari pray to God to protect the cows from the cruel hands of butchers. Not only the cows and buffaloes even the oxen of the Sat Guru Ji's farm won all India cattle show prizes and the official entries had to face a retreat in all such shows. This happened only because of the personal interest of Sat Guru Ji.

He attended all conferences, which meant for protection of cow. Resolutions were being adopted yearly or half yearly, demanding the government to ban the cow-slaughtering in the country. Even after freedom attainment His Holiness Satguru Ji called on Dr. Rajinder Parshad, president of India and Pt. Jawahar Lal Nehru for removal of this curse. The Jan Sang Party was holding a conference at Allahbad in 1955 protesting the Government of India against the cow-slaughter and demanding strongly to ban slaughter houses throughout the land of Rishis. Shri Satguru Ji was gracing the occasion. A friend of Nehru murmured something into his ears. Sri Satguru Ji at once got excited and said, "He would even support the sweeper for the sake of cow. If Nehru is displeased, let him be. I am prepared for the worst for her".

It was so in his last days, the warm & cordial relations such top ranking friends had been deteriorated, as they had failed to be true to their vows of saving the cows.

What to say of cow, he had keen interest for all kind of cattle, cow, buffalo, goat even camel. His quick judgement for every breed or kind won great admirers. Once he bought a horse, condemned by a Military Doctor, for Rs. 90/- only. This well looked, well-treated and well fed Jai Bharat won so many races and the prominent breeders were stunned to see this. A summary of herd and stud may be examined :-

1. Cows and hiefrs	= 206
2. Bulls	= 10
3. Bullocks	= 15
4. Buffaloes	= 20
5. Horses and Mares	= 29
6. Camels	= 20
7. Sheep Marina with their kids.	= 90
<hr/>	
Total	= 390

- Mr. P.N. Nanda, an ex-Member of the Animal Husbandry Commission of India remarked about Him:

"His development of the Cattle is un-comparable donation for the nation. I am pleased to visit the Guru Hari Singh Farm at Sri Jiwan Nagar. Its cows of Haryana and Sahiwal breed, and buffaloes of Ravi and Nili are solely creditable for the outstanding achievements. This live-stock, without a doubt, is far superior to the most of the Indian Farms. Even the Govt. farms prefer to purchase bulls from here. The Farm stands unparallel in local or national cattle shows. The farm bags the covetous prizes in them. (Satjug Bhadron 2018)

Dr. Rajinder Parshad giving away the prizes in All India Cattle show Hissar, in the same way passed remarks, saying that those, who wished to Keep Cow should go to Sri Bhaini Sahib to learn how to rear the kine.

CHEERFUL FAMILY

Life is glorious if the man and wife are on cordial terms. Discarded home is hellish. Pati-Brat Dharm or Istri-Brat Dharm are the sole *Panacea* for the domestic troubles. In accordance with his views the adoration and ornamentation of a lady must be for the pleasing of her spouse. The husband must be fully vigilant enough to look after her and family-affairs. Satguruji very often used to say that life was meant for some mission. It was no luxury. It had some design. The couple should follow the sage suggestion of Shri Tulsi Ji, who yearned by saying :

If the mother is to beget, she must give birth either a saint, or a doner or a brave, otherwise it is better for her to go barren and no need to waste vitality.

The nature has bleassed a woman with extraordinary charmings. Beauty strikes even an ascetic. All sensibilities turn back. Because of this the Lord forbade yearning after the western culture. He strictly forbade the use of nail-polishing, lip-sticks, creams and powders, etc. In his views the high qualities of beauty were simplicity and sweetness of heart. For the male, He instructed to hear Bhai Gurdās, who says :—

O Young man. Cast your sight upon woman as your mother, sister, or daughter.

The West has marred the values of rich heritage of the East. It openly rouses the passions. But Satguru Partap Singh

urged a lady for beautification for the pleasing of her life's companion only.

For the family planning his device was simple and easy. Be a celibate. Celibacy is far better than those dirty methods of Nirodh, operation and abortion.

It is too queer to understand when for family planning unnatural methods are advised and for making up food deficiency, fish and eggs are proposed; Quite diverging in nature. In simple words it is sprinkling of water after throwing petroleum over fire. Satguru Ji defended celibacy. Renowned Mother Tresa frankly also decries the modern methods of family planning. She says as long as there is abortion, the peace can't dawn. H.H. Satguru Ji was of opinion—Self control is the best *control*.

Mahatma Gandhi adopted all the policies of social reform and freedom struggle initiated by Sat Guru Ram Singh Ji. The simple living and high thinking, uplifting the weaker sections and stop the policy of show were the principles instituted by Sat Guru Ram Singh Ji and these were carried on by Sri Guru Pratap Singh Ji as it.

The Namdhari marriage system, which is the cheapest and simplest in the world had been introduced by Sri Satguru Ram Singh in 1863 A.D. and it was enacted in the Viceroy's Council in 1909 on the statement of Sri Sat Guru Partap Singh only. To make it more popular it was advised to be performed in open Dewans in 1923 A.D. at Amritsar on Diwali. Several other ritual relating to marriages were also dropped. After the nuptials the girl accompanies her husband and stays with him for 15 days the least. When the girl is to go to her husband's for the second time, relations not exceeding five can keep company with the groom. The less the number of the relatives on the occasion, the more the blessings one can get from the Satguru Jee. Dowry or show is condemnable of the worst. At present Sat Guru Jagjit Singh Ji has even banned all ceremonies ROKA, THAKA, MILNI or giving taking dowry etc.

CHAMPION OF UNITY

*“All are brothers in realm of God,
None is alien to him”*

Be united without naming others, as Akali, Singh Sabia, Kuka, but stick to your faith, just like a woman, who being faithful towards her husband, serves others considering as a brother. a son, an uncle or a grand pa. This he won't say to abandon one's faith. Of course, one may change in accordance with his own will. At any rate no force be exercised.

(Satguru Partap Singh Ji.)

It is no life, if led as a cat and a dog, but the Britishers wanted us to live to achieve their ends. “Divide and rule”, was the main policy of the Blue-eyed. They spared no pains to create a rift among the sister communities. It was their desire, that Indian should live like rivals and this gulf between them should never be abridged. Such a sorry state of affairs prevailed to the extent that the Sikhs were divided amongst themselves and pelted stones against one another. The Hindus were at arms with the brethren. The Muslims did not lag behind in this respect. In short India was like a warring camp and the British Masters were her rescuers. The wise were well aware of it & they availed of every chance to unite them into one body. The far sightedness of Shri Satguru Partap Singh Ji rose to the occasion and dealt with problem boldly. Day and night he toiled and laboured to achieve the end.

It was started from home. An apple of discord had been thrown by the foreigners into the Namdhari Sikhs & other Sikhs. It was their deep-rooted policy to show down the Namdhari, who had been their sworn enemies, as most of the Sikhs played into the hands of foreigners, who had polluted history of the Sikhs. Errors and omissions have been freely thrust into history of the Sikhs. Kookas, the patriots, were the target of political department. The vigilant service wanted to crush them. The pujaris in those times were under control of Government, so they, in their masters' voice declared the brave Kookas expelled Sikhs. So the Sardars, Jagirdars, Land lords and princes also voiced the same. Ill feelings were spread against them. Sri Sat Guru Ji tried to make them understand the reality. He wanted to bring them to one Platform. So he invited the all parties to Namdhari headquarters.

Shri Bhaini Sahib wore a paradise look. In the tented city were encamped the White, the Yellow, the Black, the Blue in their traditional costumes. Besides them were the learned Nirmalas, Chief-Khalsa-Diwans, Gargaj Akalis, Panch Khalsa Divan, Budha Dal, Sewa Panthis, and Udhanshahias. Baba Sawan Singh, the head of the Radha-Swamis was also present there.

After mid-night in the grooved town, the starry sky was clear. The atmosphere was drenched with nectar. Only at sometimes the silence was broken by the sweet long Coo of the Cuckoo. The wells sent the rattling of gurwas, and mumbling of Gurbani.

As one entered the Harmandir the melodious songs greeted. His holiness Satguru Partap Singh Ji surrounded by his devotees, was playing upon Dilruba and sending the audience in the world of ecstasy. Divine shabads pleased the listeners and their hearts were overbrimmed with nectar. At about 6.30 the Congega-

tion came to close, Baba Takht Singh in accordance the Namdhari Convention made a devotional Ardas and the assembly broke for the breakfast. To the astonishment of all the young princes Baba Jag Jeet Singh and Baba Bir Singh Ji were seen cleansing the utensils of the gusets.

The leading personalities of various sampardias were present. Some bigotted fellows had objected to attend the conference on the issue of Ardas of Namdhari Convention, but Satguru Partap Singh eager for this noble cause, agreed to their proposal, though the noted Namdharis were unwilling. He did not wish to lose time but he pacified his followers by saying that ten and two make twelve.

It is worth to note. that in the morning As a-di-var, His Holiness Satguru Partap Singh was paid the same reverence and Ardas of twelve gurus as usual was made Only after the mid-day session Ardas of ten gurus was executed.

Bhai Sahib Bhai Arjun Singh Bagaria, the President of the Conference on 13.10.34 was accorded a warm reception. Along with him, were distinguished persons, Sardar Sunder Singh Majitha and Bhai Sahib Bhai Jodh Singh Principal Khalsa College Amritsar.

After inagural Ardas Sardar Laxman Singh, President of Namdhari Darbar greeting the delegates gave the aim and objects of the conference, for creation of love and unity among all Sikh sections, based on the Principals of Adi granth and Dasam granth.

Then Bhai Sahib Bhai Arjan Singh Ji, in his Presidential address, narrated the detailed history of the Kookas and lauded the Satguru Ram Singh Ji. He said it was great Baba Ram Singh who did his best for the revival of Sikhism. Long before the Singh Sabha movement, the orchard of Guru Gobind Singh

was dying dry. The Sikhs had forgotten Gurbani. For Nam they were totally blank. Baba Ram Singh lost no time for its ~~renewance~~.

Similarly following in his footsteps Baba Partap Singh, could not tolerate the miserable plight of the Sikhs, so he had brought us on one platform. For this we have no word to express the gratitude. I, on your behalf, thank the Namdhari Darbar.

Sant Mangal Singh, Nidhan Singh Alim, Inder Singh Chakarwari, Bhai Jodh Singh, Giani Sher Singh and Master Tara Singh also made healthy speeches. A resolution was adopted unanimously.

This Conference earnestly, beseech the all heads of the Sikh sects, propagandists, missionaries, musicians, editors, the other learned and responsible persons not to attack the sister Samperdas. At no cost one should propagate in destructive ways, but carry on one's mission in constructive manner."

This resolution shows the glimpse of the holy sayings, Oh Almighty ! be gracious enough to all & allow them your nearness, through whatever a gate they enters

ਜਗਤੁ ਜਲੰਦਾ ਰਾਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ,
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੇ ਲੇਹਿ ਉਬਾਰਿ ॥

It gives true reflection of cleanliness, softness, freedom from vanity and enmity and greatness of holy heart. Commenting on the conference the Monthly Preet Lari said, "This floral garland is woven by Maharaj Partap Singh, whose humility, frankness, over flowing love, Sincerity and cheerfulness of heart show the brilliant results. So all the prominent sections of Sikhs are charmed and bewitched so word of 'Maharaj' was over every tongue and feet were being touched by those, who had never touched feet during their life. One remarkable feature of the

Conference was notable, that thousands were served at one time with delicious dishes, but not a single pie was contributed from any quarter.

Sardar Sundar Singh Majitha with profound love and devotion thanked Satguru Partap Singh for his laudable endeavour to weave the Sikhs into one daimond necklace. Giani Sher Singh in his Daily Sevak in a long article had expressed his sentiments and said, that there were three notable features of Akhand Kirtan, service and arrangements of board and lodging.

Sat Guru Ji arranged another conference, Hindu-Sikh Milap Conference, in 1943 A.D. under the Chairmanship of Seth Jugal Kishore Birla. This conference has its own historic value as the Govt. were trying to create difference between the Hindus and the Sikhs. Sat Guru Ji realised it and visualised the outcome of such diplomatic formula of the Britishers and as such the present conference was felt as necessity in which, Goswami Ganesh Dutt, Lala Khushal Chand, Sant Nidhan Singh Alim, Inder Singh Chakrawarty, Sant Mangal Singh and other leaders participated. Sat Guru Ji took active part to bring all the Sikhs and Hindus on one platform with the sole intention to get India free from the clutches of the Britishers.

In the view of Satguru Partap Singh Hindu Dharam was like a banian tree, with Jains, Bodhis and the Sikhs as its branches. Sikh Dharam came into existence since Guru Nanak. So, the Namdharis, Nihangs, Akalis, Udasis and Nirmalas were like one family. He wished them all, flourishing in good faith.

He was dead against the partition of Punjab on issue of language. He openly declared Hindi his National language and Punjabi mother-tongue. Both of them must have their due regard. Over surprise was felt by him when the propaganda in favour of Punjabi and Hindi was carried on in Urdu.

During the Morcha of Jaito he sharply criticised the pro-

Britishers Sikhs who wished to compromise with the Government while the Akalis were being gunned down. It was strange that the Sikh-Sudhar Committee was working in the hands of the Govt.

In the same way, when the Shaheed Ganj agitation was at full swing, some Govt. favourites were to yield before the Govt. The Punjab Governor in the race course expressed his views of those misguided persons to Satguru Partap Singh, who strongly opposed and advised not to play into their hands, but to do justice. His Holiness told him that place had been of worship for the Sikhs since long, as they had laid down their lives for the noble cause. The out-come was that the Privi Council gave the verdict in favour of the Sikhs.

Before the partition of India a Panthak Pratinidhi Board was constituted for the welfare of the Sikhs. S. Partap Singh, Keron, Jathedar Udam Singh Nagoke, S. Sarmukh Singh Chamak, S. Harnam Singh Senior Advocate, Gurmukh Singh Musafar, Sant Nidhan Singh Alim were the members. The deputation was headed by Satguru Ji, that met A.I.C. Committee at Wardha. Sri Satguru Ji himself met Pt. Nehru separately and conveyed the views of the grieved Sikhs. There a resolution was adopted that the injustice had been done to the Sikhs. But it was too late for any amendment.

His love for all sections of society was far from any sort of discrimination. The Kookas did strick to that golden principle in hour of trial. Hats off to those brave, courageous sympathisers ! who won victory over the devil, during partition in 1947. God's sons loosened their screws in their brain. They lost their balance. They went mad. What to say of the Hindus even the Muslims also lost their senses. They all wanted a blood-bath. There was a wave of arson, rape and loot. Innocent daughters or sisters of Eve were not spared. They were

target of lust and pleasure; but Kooka won the test. He was successful in this test. It was all due to Sri Satguru Partap Singh. No single incident could be quoted of these bloody days of history. When there was pitch dark in the sky of the Punjab, the Kooka was shedding light on all sides. Maulvi Abdul Ghani a renowned leader of Muslim of the Punjab once said in confidence, "If there had been no Namdharis in the locality of the Bait not a single Muslim could save his skin or property. The Muslims are ever grateful to this great man."



FREEDOM STRUGGLE

O Lord! Be merciful to keep me away from an others door.

If Thou desireth so, better it call me to thy abode.

(Frid Jee)

"A Kooka is patriot to the last bone. If you want to learn patriotism, learn from these white clad Namdharis". These are the words of Sh. Sundar Lal, a well known writer and historian of India. The credit goes to Shri Satguru Ram Singh Jee, who was far sighted and kindled a torch which was kept alive by the Ocean of Patience Sh. Satguru Hari Singh Jee Maharaj. In the beginning decades of the twentieth century this torch changed hands, and was held by all India National Congress. So the Namdharis, in faith devoted their energy, whole heartedly at all times to lift it higher and higher. The Master of Fortunes and Fames was so fired with the desire to drive the Britishers away from the sacred soil of India, that he extended fullest support to A. I. N. C., unlike other political parties, unconditionally. When ever there was a call from the nation it was responded cheerfully.

In 1914 during the first world war the D.C. Ludhiana asked for war fund and recruitment but Satguru Ji frankly refused any sort of help. The refusal, though created problems yet he did not accede to. Under his

command Maharaj Nihal Singh & Maharaj Gurdial Singh, fought against foreigners, till last. Alas ! Maharaj Gurdial Singh however passed away because of hard work in the prime of youth.

Police-post removed

Since 1872 there had been a police post at Shri Bhaini Sahib. Men there were too cruel to explain. They devoured much and abused more. The Police was a like sinister. Satguru Partap Singh could not bear such ill-treatment towards his fallowers. Determinedly he warned the government to remove the Post. So conferences were organised. His lieutenants toured from village to village and got the people ready to fight. At Sear, Hoshiarpur and Sankhatra big assemblies were held. The govt. was sharply criticised. Sarit Mangal Singh was a fiery orator. He burst and said, "The Kookas have suffered long. Now the cup is full to brim. Days are gone, when goose laid golden egg. Now the time is of Lion guru. No ration will be provided to the police-men. Goli and Lathi will be borne in the chest" Siar, in Distt Ludhiana was fined Rs. 5000/ collectively. At last the govt yielded and the post was removed in May 1923. There was jubliation on the success.

In 1929 A.D. Punjab was given a test. There was the annual session of All India National Congress in Lahore on the Ravi. India was to adopt the resolution of complete Independence, so the sister communities like Akali party, Muslam League deserted it in the troubled waters. S. Kharak Singh, the crown-less king of the Akali Party, on the petty question of colour in the flag, boycotted this session. So the Akalis were thinking over to hold a demonstration near the old fort. But it was the Kooka, the true nationalist, under the guidance of

Shri Satguru Partap Singh stood by revolutionary party through thick and thin. He called upon the Namdharis saying "My brave sons ! step forward in this hour of trial. Come what may, bring this session to success." Upon these words, Reverend Mother Jiwan Kaur, Maharaj Nihal Singh and thousands more marched towards Lahore in snow white clothes, wearing coffins on their heads.

The ripply Ravi witnessed the historical session of All India National Congress, under the Presidentship of Pt. Jawhar Lal Nehru which gave an accord to the full independence, instead of Dominion Status, on the 1st of January, 1930. Though the British Govt. had left no stone unturned to make the session unsuccessful, yet the brave Punjabis specially the Kookas held the banner high up, in the teeth of opposition.

All the roads, leading to Lahore had been shut up by the police to the entry of the workers, simpathisers or the volunteers. But the fearless Namdharis entered the city in the disguise of grass sellers on horse backs and kept awaiting near the Railway Station. As soon as the train, with the delegates steamed in, the begule sounded, all at once thousands of the workers and the Namdharis in their snow white tipical dresses assembled, fell in and marched in the procession. Maharaj Nihal Singh, Sant Mangal Singh, Sant Nidhan Singh Alim. Sardar Atama Singh, Sardar Daya Singh, and the other distinguished personalities marched along.

The volunteers were on foot and raising slogans, Mahatma Gandhi Ki Jai, Pt. Jawhar Lal Nehru Zindabad. Sant Natha Singh Ptang, with his jatha was ringing the sky;

Look : the foreignness are fleeing,
Their days have numbered.

Freedom is dawning in no time.

Or

Ask the governor, we would have hoisted the flag of freedom after the 31st December.

Mata Jiwan Kaur served thousands of volunteers with meals to their fill. On January first Krah Parshad was distributed.

The mid-night session was marked with enthusiasm. The leading personalities, Pt. Jawahar Lal Nehru, Pt. Moti Lal Nehru, Raj Gopal Acharya, Sarojni Nadu, Mahatma Gandhi, Dr. Saiful Din Kitchlu, Molana Abdul Klam Azad, Baba Gurdit Singh Kamagata Maru Ship, Master Mota Singh Ji, Maharaj Nihal Singh, Sant Mangal Singh Farishta and many more adorned the stage. In the biting cold thousands of brave soldiers of freedom from the different parts of India passed resolution of complete independence with thundering cheers.

The great Revolutionary Baba Gurdit Singh Kama Gata Maru Ship, one of the appreciators of Satguru Partap Singh Ji has depicted the picture of whole scene in an article. He says—All India Congress Session was in full swing at Lahore and he saw that under the command of Baba Kharak Singh so many Sikhs were strolling near the Mantoo Park. I disliked the situation and called upon the Akali Jathas saying—those who don't attend the session are not worthy to be called Sikhs. Upon these words, the Akali marched towards the session. Now, I feared about their food problem. But when we came to know about the lunger, run by the Namdharis in the complex, our joy knew no bounds. We requested Mata Jiwan Kaur to manage for so many volunteers and they would provide the ratlon. But the generous mother said, "Bira ! No need of Ration, send your men and they will be served to their satisfaction." I had to bow before her and felt proud. Unfortunately, had there been no provision of food by the Namedharis no Sikh would have been witnessed there. So the leading personalities from

the different parts of India, would have thought that there had been no Sikh in the Punjab, but by chance, there was any, he had not joined the session under the fear of the British Rule. But all Praise ! for Baba Partap Singh, the head of the Namdharies, whose sane guidance saved the Sikh Community from the Black Blot.

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The Lieutenants and Prominent Workers

Maharaj Nihal Singh, Maharaj Gurdial Singh, his brothers, Sant Mangal Singh-Farishta, Nidhan Singh Alim, Inder Singh Chakarvarti, Pandit Mansa Singh, Narain Singh Bhumj Khurd, Wsava Singh, Lal Singh, Jathedar Mehar Singh Siar. Bharosa Singh Ragi, Tebal Singh Sadhowal and Sant Ankha Singh of Gill were always ready. They carried on the struggle with heart and soul.

In 1996 B.S., 1939 A.D. a conference was held at Ludhiana, State Peoples' Conference in which Pt. Nehru was also present. Sat Guru Pratap Singh attended the conference for its success and at that time Pt. Nehru visited Bhaini Sahib where he was received warmly. Pt. Nehru appreciated the sacrifices of Namdhari and hardships they suffered from the time of Sri Sat Guru Ram Singh Ji. He was greatly touched by the sacrifices made by the Kukas for the struggle. The Governor of Punjab who met Sat Guru Ji at Lahore in the Race Course asked Sat Guru Ji regarding his meeting with Pt. Nehru but he simply replied that they had discussed their problems with each other and nothing else.

In the Second World War, D.C. Ludhiana himself approached Satguru Partap Singh Ji and pleaded for a few words for the Namdharis to come forward, but there was a



A procession at Ludhiana State people Conference

blank refusal. He told the D.C. that a struggle between the Britishers and the Kookas had been since long. They had treated Sri Bhaini Sahib contemptuously. The coming generation would never pardon them. They had been spoiling the wealth of motherland for nothing. What did they expect from Him. He had no love for jagirs etc.

‘Advanced History of Punjab’ reads thus :

“The British Govt. wanted to pacify by making offerings of land and by some other ways, but all in vain. Then the Government treated them with iron hands, but this caravan of freedom fighters steadfastly bore all hardships.”

The Namdharis in Thailand, willingly extended their help to the Azad Hind Fauj. The soldiers of Satguru Pratap Singh weighed Sri Subhas Chandra Bose with gold in 1943 on his birth-day and next year in 1944 with coins. The youngsters of Namdharis marched in streets shouting “We will go to Delhi and free India from the chains” Sant Rattan Singh narrated when Shah Nawaz, Sehgal and Dhillon were acquitted. H.H. Sat Guru Ji received them and patted them affectionally. Graciously the Satguru remarked “They are the Hira Singh, Lehna Singh and Giani Singh”. Shri Dhillon with his trimmed beard felt rather shy, but the broad-minded Lord said, “You have fought for the Motherland, so your every action is pardonable. Rather, I would feel pleasure if you ride upon the right shoulder and get down by the left”—Lal Singh, driver, with the car, was at their disposal for their drive.” Similarly Makhan Singh inspired by the Kookas took active part in the freedom movement of Kenya, South Africa. He had been a jail bird there. Sri Bhaini Sahib did an Akhand Path for his courage and success.

Rattan Singh Babbar. took refuge in Sri Bhaini Sahib. Gurmiukh Singh Jhabbar received him generously, offered drink

when the police was on his heels. Later on, the Governor of Punjab in the Race Course, asked Satguru of his arrival. The reply was frank and free. Sri Bhaini Sahib, the home of Satguru Ram Singh Ji, from whose door even to the butchers never go empty handed.

“Satguru Partap Singh always stood by the patriots. When Gandhiji gave a call for the Civil-Disobedience, it was well responded by the Namdharis. From the very beginning Guru Partap Singh Ji supported Congress and attended the most of A.I.C. Sessions. His followers joined in larger number and openly cooperated with the National Movement. (Daily Milap).

In Sammat 2002 B.S 1945 A.D., a conference was held at Simla in which all the parties participated and put up their demands. Sat Guru Ji was staying at Jaswant Singh's residence and Pt. Jwahar Lal Nehru with few others also had to stop there for a while because of rain. When Pt. Nehru enquired Sat Guru Ji if he had any demand then Sat Guru Ji simply replied that he did not want anything from Britishers. He had earnest desire to see his land free from the Britishers. In this respect he was ready to offer a blank cheque, so he might write what he desired. Satguru Ji added more by saying, only to remember when he would be in power. Pandit Ji with a smile on his face uttered, “Gurt Ji, it needs not saying so.”

The struggle of freedom had many phases. Some time within the constitution and some time without. At all times Namdharis stood by the National factors. There were general elections, an open test. There were pressure from the land lords & threats from the factory owners to cast their votes in their favour but the Kookas went into the same line. No doubt they had to suffer for such national activities but the



Satguru Partap Singh with Azad Hind quitted war prisoners at Lahore

advice of the Lord was far more dearer than any other worldly gain. They drank bitter drugs as nectar. Hoping that chains would be shattered the Kooka bore all sufferings and hardships in high spirit. Since 1857 to 1847 more than 99.9% the Namdharis did not lick the boots of the White for government jobs. Sincere Buycott of these born patriots is the rare type in history. In the second world war the watch-time was set ahead for an hour under the direction of war chiefs. All watches from Mahatma Gandhi's to his lieutenants' moved, but it was single watch of Sri Satguru Pariap Singh which moved as before.

His doors were open for the political sufferers and workers. Not only they were welcomed but financially helped also. This supreme human being hugged them and blessed them saying "These are ours, who fell in fighting in the saving cows and land." His joy knew no bounds when he learnt that the British soldiers passing through Gate of India. Bombay, boarded England-bound ship, giving a salute to Tri-coloured Flag, bowed heads in 1947.

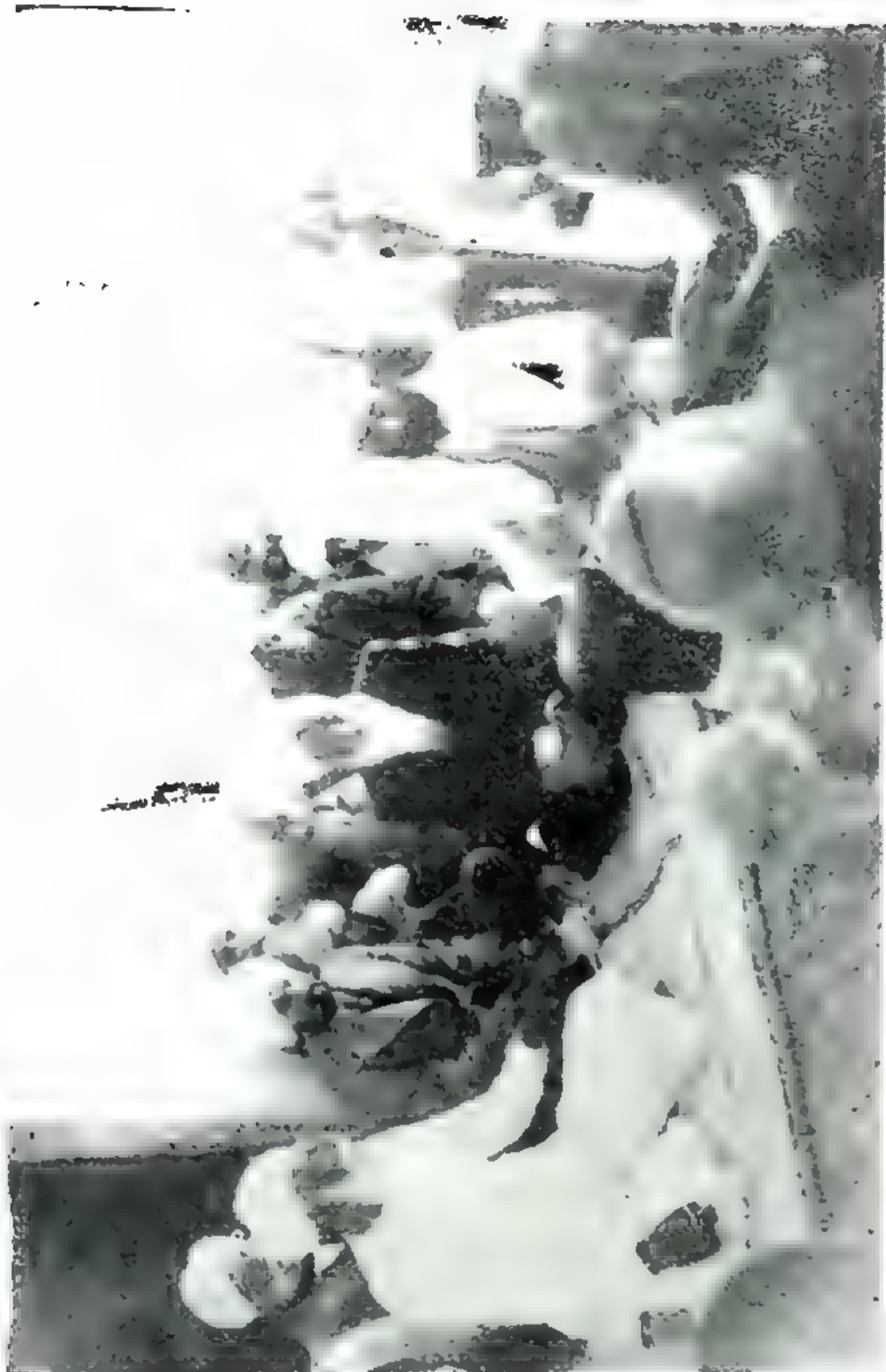
Baba Sohan Singh Bhakna, the staunch freedom fighter paid glowing tributes to Satguru Partap Singh ji. He said, "Sacrifices made by the Namdharis for the freedom of India be placed on one side of scales and rest of India on the other, doubtlessly, if does not weigh heavier, it would be never lesser.



SRI JIWAN NAGAR

*Reverend Mother ! bless me now,
Your holy hands patted on the backs
And gave suger, ghee and almonds with open hands.
And the place named after your holy name is
 daily feeding the hundreds with the
Same commondities in home of famine.
Prophets have the vision of past,
 present and future.
So their smallest hint is the most beneficial.*

To the remotest corner of the Punjab about twenty two miles from Sirsa, there is a tiny village, rising up in the sky, surrounded by green tall trees and perfuming fields. Entering this newly born holy place, one breathes refreshing smells of holy fire with holy light, which keeps on for twenty four hours, with two saints counting beads day and night in turn in a mud hut, open on all sides. There you can enjoy holy songs in the small hours of morning. At sun rise, very often, a visitor breaks his fast with Krah Parsad prepared with Pure Ghee and at mid day the gentleman is served with cold drinks, about at three is an assembly of men, women and even children, who concentrated remember God for one hour. You would not happen to see a single person, being at work who does not remember his Creator. Every man in the temple, at plough, in



Satguru Partap Singh Ji at Sri Jiwan Nagar

the kitchen, after the herd in the street would not be seen unmindful of heaven. In the evenings, there is also charity of holy songs. Carefree birds, cheerful people, skippy hiefers, honest hands and pious legs represent a glorious scene. No passerby goes un-seeced here. This Jiwan Nagar, wonderful place on the globe. Though it is small yet its streets are long and wide. How this barren piece of land and famine-hit area turned into flourishing gardens, is a wonderful story.

Sri Satguru Partap Singh Ji was a seer and a prophet. He knew it well that British Rule was to come to end soon. While leaving her for good, they would play havoc. The weak would be transplanted & their honour with property will be plundered. So the Great Prophet planned to save his followers at all costs.

He visited this piece of land and at once decided to purchase it. Its value was about 30 lakhs. So the Master Planner advised the Namdhari's to contribute Rs. 5500/- at the rate of Murabba. Many stepped forward to share this enterprise. Though the land lord of this piece of land was a Hindu gentleman, yet its tillers were Muslims, who enjoyed the whole production. So it was a great problem for the buyer. In reality it was running into a risk. He was to pay even lives with money also. So the Master planner paid a big sum of Rs. 30/- lakhs to the owner and got it registered to his name.

August 15, 1947 was the day of sorrow and pleasure. Some Parts of India enjoyed the fruit of sacrifice and service, but the Punjab and Bengal had bitter experience. There was blood bath in both the states. Rape and arson were the order of the day. Sri Satguru got alert and motored to Lahore, Layalpur, Sheikhupura. Gujranwala and other places and pulled his disciples from the burning fire. He put into operation

all his sources of conveyances and tried to save their lives, property and honour. In this up-heaval some brought their belongings and some were penniless. At that time thousands of displaced Namdharis flocked to him for refuge. They were first taken to Shri Bhaini Sahib, where their wounds were dressed and after some rest were brought to Sri Jiwan Nagar. In the beginning it was a refugee camp where food, clothing and medicine were served free. No stone was left unturned to heal their wounds.

Then came the question of rehabilitation. Bullocks, seeds and agricultural tools were provided. Lakhs of rupees were spent in helping them as the Govt. were making them land allotment. Their beloved Sikhs remained home, while Sri Satguru Ji, his respectable sons and even some other persons made several trips to Jullunder, for their settlement. This is a rare example in history. A huge amount spent on rehabilitation runs thus :—

1. Cattle	= Rs. 4550/-
2. Seeds	= Rs. 18099/-
3. Petrolium & Diezel	= Rs. 50000/-
4. Ghee for the sick	= Rs. 750/-
5. Medicine	= Rs. 1200/-
6. Ration	= Rs. 122250/-
7. Quilts	= Rs. 8544/-
8. Miscellaneous	= Rs. 624/-
Total	= Rs. 161017/-

After rehabilitation then came the distribution of purchased land. He was too hasty in this respect. He wanted its transfer to the names of the contributors in no time. The sooner it was done, the better it would be. One thing is remarkably

notable here. This was, that the landless Sainis & Kamboes were blessed with the choice of land first. The best piece of land was offered to them. Land less tillers or other needy plough men were given land from his own share, free of charge. The widows, orphans & aged persons were paid a special attention. They had been relieved of their worries. Board, and lodging and clothing are still being provided to the infirm by his decendants H.H. Satguru Jagjit Singh & Maharaj Bir Singh ji.

He wanted to build this new colony on modern lines in every way. He was eager to see it with its decent houses, wide roads connecting all villagers, lit with electricity and rich crops. The Master planner was determined to turn it into granary and gardens. But there was eastern touch in his planning. Inspite of all their riches, he longed his people, to be simple and godly. It was his firm opinion that as long as there was no touch of divinity and spiritualism there was no prosperity. Wealth lacking spiritualism is delusion. No effort was spared to clear the thorny jungles, with hissing snakes. He wanted to make the colony up-to-date in all respect, so he worked day and night all his life.

A guru ka langer (charitable kitchen) runs for the twenty four hours all the year round, occasionally, with varieties of dishes. For example this year on July 26th 1964 the same tradition was revised, and a good numbe of people with students of S.G. Hari Singh Mahan Vidyala, enjoyed a hearty meal (kheer and poorahs). The expenditure was as under: Ghee 1/26, md.=Rs. 410/- sugar, Gur 3/-mds.=180/-, Milk 6md.=180/- Rice 25 seers worth of Rs. 25/-Meda 3mds. of Rs. 90/- thus making a total=Rs. 900/-. In this the cost of fire wood and labour is also excluded.

Here he set up Sri Guru Hari Singh Mahan Vidyala,

which was to run on the lines of ancient Ashrams, where boys might learn wordly knoweldge leading a simple life, according to Brahm charya. It is dire need of the time; that the modern generation should be simple, labourous skillful, free from adorment and artificiality. At any rate they should be embodiments of Indianism.

Generosity

He distributed land to the weaker sections from 4 acre to 8 acre per family according to their needs. He even distributed the agricultural land to the farmers, who already possessed the land with them but, inspired them as well to give the protection to the weaker section and the needy persons. He distributed almost 2000 acres of land which showed his determination for providing basic necessity to the humanity at large.

The present Sat Guru Jagjit Singh and Maharaj Bir Singh Ji also helped Sat Guru Ji in giving rehabilitation to the uprooted Sikhs with the assistance of S. Teja Singh (Retd. Custom Officer), Avtar Singh Jhabar, Karam Sing Patwari and S. Rachpal Singh Ji. They visited many parts of Punjab including Jullunder, Ludhiana, Hissar, Sirsa, etc. for helping the needy persons. H.H. Sat Guru Ji also installed 25 wells for the construction of bricks and Sat Guru Ji asked all to work for the weaker sections and help the needy persons. By the grace of God all persons are amongst the richest of today and still they are grateful to the Sat Guru Ji and are working on the line of Guru Ji. It is also pertinent to mention here that when there was a drought in Bihar, Babu Rajinder Prasad visited Sri Bhaini Sahib and Sat Guru Ji gave him thousands of maunds of foodgrain and clothing for the betterment of drought affected people. Way back when there was drought in Bengal Sat Guru Ji gave rice to Pt. Nahru for relief operation. Even today for the weaker, poor and uprooted the lunger at Sri Jeewan Nagar and Sri Bhaini Sahib remain open for 24 hours without any discrimination

UNBELIEVABLE BELIEVABLE

*There is not only on this universe
What we see or enjoy
But there are too many invisible forces
Which still exist and carry out
What a devoted son intends.*

Science is blind of one eye. It has no faith in unseen powers, but still they exist and wonderful results occur. Of course Sikh Gurus, being in possession of these powers discourage this practice so much, but sometimes it springs up like a hidden lake, that all of a sudden spouts by mere lifting a small pebble.

Here is Dr. Trilok Singh S/o Sh. Kharak Singh V. Nangal Distt. Ambala. He spent a part of his life in Smundri, Distt. Layalpur. He was a staunch Singh Sabhia and had been to jail during Akali Agitation. He had been the member of Sharomani Akali Dal. He was well-versed in Gurbani Kirtan. He used to say that after Guru Gobind Singh gurudom was all bogus delusion. The Namdharis were wandering in thorny forests. Real Guru was the Granth Sahib. He went to Reval Sar in 1939 to have a 'darshan' of Sahib Guru Gobind Singh. He concentrated on his name for 2½ years and met Guru Gobind Singh Ji in the form of Satguru Partap Singh Ji Maharaj.

His sister Sahibi had died long before and haunted him in sleep many times. He found no other alternative than to

meditate. Forty days were fixed. He began to pray and worship in the light of ghee candle before the sacred fire. This austere performance of his was in the final stage. When the poor soul again appeared and sat by him. A wonderful scene was witnessed. All of a sudden a flood of light appeared and descended from the skies, Sahib Guru Gobind Singh Jee with his five beloved on the grey horse. The Lord of skies touched the troubled soul, with his steel arrow. Having attained blessing of the Lord, the grieved lady flew to heavens, but in a few seconds the descending figure was Sri Satguru Partap Singh, with Bh. Vazir Singh, Rattan Singh, Mohkam Singh and two more. The light was so dazzling that the Dr. fell down, stricken with awe and fear. His beloved wife hearing the fall of her husband, rushed to the spot and began to warm him up by rubbing. He was in his senses in no time and asked them not to worry. His desire was fulfilled.

Next morning, he tore his blue turban into pieces and waited for Satgure Partap Singh Ji eagerly. When the day of his arrival broke, he suspending his duties went to receive him. Seeing him, he fell at his feet, clung to him and begged pardon for his mis-behaviour of the past and asked for his blessings to make him his follower in future.

Maharaja of Nabha, Ripduman Singh was issueless. He had tried every medicine and consulted every surgeon but all fruitless. At last he with his queen Sarojani Devi, fell at the feet of Mai Hukman, who was perfectly loyal and faithful to the orders of Sri Satguru Partap Singh Ji. She prayed and His Highness was blessed with a very promising prince, Partap Singh. The chief was so much bounded with joy and faith that he offered a piece of land of 80 Murabas, Royal Roace Buke Car with Rs. 10000/- to the Ruler of Namdhari Minds.

S. Atma Singh S/o R.B. Bcota Singh K.C. had an excellent

beginning. The day he took Gur Mantra, changed and was abounded in faith. He was a true image of Sikhism. It was his home, where songs of praise of God were always on. Sadhus of different faiths, visited his home. Necessities of life were used to be provided.

Once his sister-in-law made a fun of him, saying that Atma Singh had been put on the wrong path. But the young man was too staunch to yield. He accepted her challenge. A can, with serson oil, was put on the hearth. As it began to boil, sardar asked to put her hand into it. It would not burn, if she was in the right. But the lady hesitated. S. Atma Singh without thinking over consequences prayed and put his hand into the boiling oil. To the surprise of all his hand was as sound and un-hurt as ever. Not a single burn was witnessed. He went into ecstasy & at once drove to Sri Bhaini Sahib, where he was scolded by Sri Satguru Ji for putting him to such a test. Though the sardar was steep in faith he begged pardon for this trial. He was sure that his lord was omniscient.

Maghar Singh s/o Ishar Singh is residing in Sant Nagar. His eldest son Gurdial Singh, breathed his last at the age 5. He was cool and calm and undisturbed. But his wife Tej Kaur, woke Har Kaur her mother-in-law, who was no less than a goddess and some others at midnight. The eldest lady, out of affection heaved a sigh and invoked Sri Satguru Partap Singh Ji for help. To the surprise of all, the boy came to life though his body had been cold. At first his hand stirred & then leg & then the whole body. Holy Satguru met his brother, Hari Singh & told him that he had been much disturbed by his mother and all. It was better to be satisfied with the lot.

There was one Uttam Singh at Rupana. His son Arjan Singh and he were involved in a murder case and were sentenced

with capital punishment. Bh. Uttam Singh, remembered Satguru Ji in the hour of need. Sri Satguru Ji very often out of love used to call him a friend. On his request the Lord appeared before him in jail walls on Ranjit Singh, horse, and assured him not to worry. But he asked them to attend the Hola Fair, which was at Sidhwan due in a fortnight. Ask Arjan Singh to follow in his foot-steps. Uttam Singh woke his son up and asked him to remember God. They would be released soon. No power on earth would be able to punish them. It was true. They were acquitted within a week. Their appeal had been accepted by the Punjab High Court. Both went to Sidhwan and laid themselves at the feet of saviour and washed them with tears.

Shri Chanan Prashad, an employee of a contractor in Asam was a strong and stout wrestler of no match. He could beat his opponent in no time and had won name. Ill-luck fell upon and the man became victim of Rheutism. No surgeon or physician was spared to consult, but the case worsted. So thinking of damp climate, the poor man left the job and returned Delhi, where he took his residence in Karol Bagh. The man took no rest in consulting the leading doctors and physicians. At last he got admitted Medicial Institute of India, but all fruitless. His hopes dashed to the ground.

By chance, Parshad came across Jathedar Udham Singh, one of his co-mates. The former narrated the whole story to the latter, who consoled him by saying to wait till great Satguru Partap Singh visited Delhi. The master very often used to visit and sermonized his disciples to lead a noble life and to be a good citizen. In those days his camp used to be Aram Bagh in Sucha Singh's quarter.

The Jathedar heard Satguru's arrival, and out of sympathy brought the ill fated man there. As the Tonga reached

Aram Bagh, near Paharganj, New Delhi, the holy assembly had disbursed. The devotees had returned, only a few stayed for their personal problems. They were too late to attend the congregation. Chanan Parshad, with great difficulty was brought to the Satguru ji. The patient fell upon the feet, but his lips kept tight. They could not utter a word. His eyes were flooding. Sant Udham Singh told the case and begged for mercy. The Master took pity and cast his gracious glance but said "Oh Jathedara ! There are no signs of Rheutism. Go and get him checked by some competent doctor. Bring his report then he will be advised accordingly". During these words Chanan Parshad burst into tears and lay down on the floor. The Late Camer was shocked. Those words were against his expectation, as he had been as hopeful of his recovery, as the great Hanuman of success in his venture.

Saying so, the great Master stepped out of the room and began to have a stroll on the grass. Men in the room did their best to console the grief stricken and assured his recovery at the next visit. Udham Singh again led him home in a Tonga.

After, a week, the sympathiser reached Parshad's to enquire about his health, but the gentlemen's joy knew no bounds, when he saw Parshad sipping tea in a vendors shop. Mr. Parshad threw the cup away kissed his feet. On enquiry the gentleman related the narration. He said, "Being hopeless I was praying for death and lay down on the bed. At mid-night he woke up to pass the urine. I was searching for some help. But all at once at the top of gladness, I found myself able to stand and proceed. I, stepped on without any trouble and passed the urine. Then, I returned and fell asleep. I had given up my un-natural walker and now can go easily, wherever I wish".

With all smiles on his face he went on saying that the Master, with his first glance had made him relieved of his chronic disease. But to keep, the spectators in surprise, he uttered those words. He further said, "I am fully confident that great Master, Satguru Partap Singh was not a man of flesh and blood, but the Lord of Skies, whose word as well as glance was more than nectar".

—Jathedar Uddham Singh
Jivan Nagar.

In Haryana there is a village Partap Nagar, Distt. Sirsa. There had been one Mangal Singh totally blind, but was a strictly staunch ardent of principles. In the morning, he used to leave his bed, take bath and sit to contemplate over Name of God. Between Sixties as he observed in his daily routine, a sweet voice passed into his ears, "O Mangal Singh open your eyes and behold, I have covered a long distance for you." To his surprise, he rubbed his eyes, and there was light. Satguru Partap Singh was standing before him. Mangal Singh, in no time got up and fell upon his feet. But when he rose up the Holy figure had disappeared. But the lucky fellow had been blessed with sight. After that he went to Sri Jivan Nagar, and came to know that the Master was on tour. Who so ever heard this incident visited Partap Nagar and showered Congratulation upon the blessed man. After that day Sant Mangal Singh lived for twelve years and had never an eyesore.

—Gurumukh Singh Partap Nagar,
(Haryana)

There are countless such incidents to pen down, but I am compelled to close the chapter here. Last one is the most novel and live, so glad to relate. In district Sangrur Punjab,

there is a man, Gurumukh Singh, who had been totally mum. His parents were overgrieved. So many doctors were consulted. The qualified physicians did their best to make himself speak but of little use. Once Satguru Partap Singh Ji visited the place. The distressed parents approached and narrated their worries. The Master out of compassion asked the youth to repeat Bhagouti and Name of God, and then to pray Satguru Ram Singh to be kind enough to bless. To the wonder of all, as the youth followed and acted upon the words of Lord, he got the power of speech.

Once he intentionally to test himself made no performance of Bhagouti Mala so the youth was as speechless as piece of wood. The next day the man tendered his apology and requested to be blessed. Since then he included it in his routine. Now he is alright, and can express his views without any hitch. He is between sixties and passing his days cheerfully.

—Jathedar Naranjan Singh Kakar



TOURS ABROAD

Shri Bhagwan Singh of Philloki Distt. Gujranwala, (Pakistan) was the first person to go to Siam, to try his luck. His honest earnings brightened his future, so some other families ventured in that direction. In a short time they also began to roll in wealth. Most of them stuck to their principles, so they earned name and fame. Their early rising in the morning and contemplation on Name won praise and honour. During the day they ran their business and night dreamt of Sri Bhaini Sahib

In 1933 they made a humble invitation to Sri Satguru Partap Singh for his kind visit. So Satguru Ji with Mata Jiwan Kaur, Bhai Vazir Singh, Sant Bahadur Singh, Nidhan Singh Alim, Inder Singh Chakarwari, Darshan Singh & Co. Ragi, Jathedar Fauja Singh, Sant Bhuri Wale, and Seth Dayal Singh left for Calcutta. From there they proceeded to Rangoon by sea. There they had a chance to see the bungalow where the Great Master Satguru Ram Singh had spent for ten years, as a State prisoner. Having a glance the Party bowed their head with wet eyes.

The Capital of Burma was bidden a good-bye for Lampang, where a warm welcome was accorded. From there they reached Chengmai wearing a gala appearance. Guru Ji urged there all to be good in word and deed. All must keep clean hands.

A special train was arranged for Bangkok. The railway station had been tastefully decorated. From the plat form red-valvet led to the car, loaded with garlands. Slogans of Sat Sri Akal rang the sky. A rain of flowers was witnessed. Millions of people had the Holy Darshan, standing on the roofs of tneir houses.

During the visit Gurudwara Singh Sabha, Hindu Samaj, Arya Samaj, Indian Chamber of Commerce gave a hearty reception. At every place H.H. delivered the message of peace and love; to be good and kind to all. He urged to treat alike, whether man, woman, bird or beast, None should be hurt in any way."

Once in Chengmai giving no hint to his attendants the Master left his camp and roamed the city. His attendants followed him. At last Guru Ji reached a Muslim Vendor, sitting in his shop with closed eyes. As soon as the Satguru stepped in the Darvesh saw and fell upon his feet, saying "O Hazrat ! Very many thanks for your kind visit. You are the Mohd of Time." Uttering these words, he again touched the Holy feet and kissed them.

Upon every visit He laid stress upon remembrance of Name at any cost. He used to say "Reserve one hour per day for Nam Simran. If you abide by, that is well and good, otherwise making of offerings in kind and coin, fruit or clothes all would have gone to dust. Twenty-two trips to Thailand and four to Africa were made in his time.

In the same way the Lord made a visit towards Nairobi and other nearby countries in 1953. The Namdharis running their business are mostly from the Doaba. They are artisans electricians, architects and workers. By dint of hard labour they made fortune, but some of the youths fell to the victim of

drugs.

S. Meharban Singh, with his other associates humbly had solicited for a visit, so the Satguru ji gave accent and boarded for Mombasa. With him were Bh. Wazir Singh, Rattan Singh, Mokham Singh, Nidhan Singh Alim, Pandit Gopal Singh, Sant Giana Singh, Darshan Singh and Khazan Singh and Sant Pritam Singh Padi & Co.

Thess voyagers carried on their routine as usual. Early in the morning, singing of Sri Asa-di-Var, before mid-day discussion on various topics of Gurbau, afternoon Kirtan and Nit-Name and before going to sleep singing of songs, were observed.

In the ship some of the passengers were pleased and some were annoyed, but by Satguru's grace the time passed cheerfully.

The ship landed at Mombasa on 4.9.53. The leading personalities like S. Naranjan Singh, President, Sri Guru Singh Sabha, Mombasa, S. Meharban Singh of Nairobi. S. Dharam Singh, President Ramgharia Board were present and gave a hearty reeeption. A grand procession with flying banners marched through the bazars. The spectators were struck with amazement to see men in angelic uniform.

S. Naranjan Singh invited for Langar, but H.H. Satguru Ji made a declaration once for all that Lunger would be accepted of those, who promised to refrain from drinking and eating of meat. S. Naranjan Singh bowed his head and the tour started. Well-begun is half-done. At Nairobi Sant Nidhan Singh Alim, Pandit Gopal Singh, Suba Dasounda Singh delivered nectarful sermons, and speeches full of love. Luckily they worked wonders. Demons turned angles and wolves into lambs. S. Eakam Singh, Jaswant Singh, Sarban Singh Sokhi, Bh. Pritam Singh and so many others turned to be sages.

At one occasion Sant Nidhan Singh Alim gave a brief account of sacrifices for freedom of India on Radio, which was listened with rapt attention. So a good number of non-Namdhari Sikhs got the admirers of the Kookas. With a few of the tours, Baba Jagjit Singh, now Satguru Jagjit Singh, Baba Bir Singh and Thakur Dilip Singh also accompanied with Satguruji and became the focus of thousands of eyes.

The Great Master not only showered blessings of human beings but on world of beasts also. Lions, wolves, elephants, wild buffaloes deer and zebras broke the cycle of death and life as the Master of Skies cast His gracious glance.

Once a Singh wanted to test his power. He requested to grace his house. A package of grapes was brought and placed in a corner. His Holiness paid a visit. At that time a child broke out and gave a shrill. The Lord patted and consoling him said, "My boy! don't cry. You will have grapes here." Hearing these words the owner of the house fell upon his feet and begged for pardon. The multitude of the polluted got purified. K.S. Bhamra ran into ecstasy and sang thus:

ਪਾਪੀਆਂ ਅਪ੍ਰਾਧੀਆਂ ਦੇ ਕਰਮ ਖੁਲ ਗਏ, ਭਜ ਗਈਆਂ ਬੋਤਲਾਂ, ਟੁਟ ਗਏ ਪੰਮਾਨੇ
ਖੁਲ ਗਏ ਕੁਕੜ ਬਕਰੀਆਂ ਦੇ ਬੰਧ, ਲੋਕ ਦੇਂਤਾਂ ਤੋਂ ਬਣ ਗਏ ਦੇਵਤੇ ।

The criminals and evil doers turned fortunate. They broke the wine bottles and cups into pieces. Goats and hens got freed. Devils turned to be angels. Similarly a press reporter penned down as :-

"Believe it or not, there are Sikhs, who don't drink, there are Sikhs who don't eat meat. It is not a fairy tale but a fact."

In 1957, the Hola-fair was celebrated with pomp and show at Kampala. Most of the ignorant people after trials, had gained satisfaction and embraced Kookaism. Night clubs vanished and in their places saintly gatherings glistend. On such times some competitions were held. Reading of Scripture;

test in oral sayings or music were general topics. A good number of scholars appeared to take the test. One Phuman Singh was too proud for his knowledge and lore. He was sure to win; but upon his turn he faced failure. As he started by saying ਮਹਿਲਾ instead of ਮਹਲਾ and showing negligence (ਫੀ) (_) he was stopped. The scholar could not bear and wanted to discuss. H.H. made him understand that there was no (_) in the whole Granth so pronunciation was correct. Similarly (ਫੀ) (_) must be spoken while reading of sayings. The scholar surrendered with folded hands and embraced Kookaism. The Sikhs of opposing views appreciated and showed full honour and respect to Satguru Ji.

All the tours proved successful and showered honour on the Master. On the eve of his departure a sea of admirers thronged the port. They feared a long dark night of separation ahead. Shri R.S. Bhamra painted the picture of time.

There multitude of soft-cornered people from the devilish world swarmed. The gloom shadowed on their faces and wetness flooded the eyes. Every body was feeling sick. Their heart was beating: eyes raining. They were shrouded with sadness. The Lord had a seat in the car. Every one was eager to hear his sweet words. He murmured. "Separation of Sangat was unbearable. His eyes also got wet. The Miran of Namdhari Panth, Sardarni Lila Vanti, having deep impression of his tours, swung in ecstasy, so words deeply saturated in love spontaneously slipped from her lips :

ਪ੍ਰਤਾਪ ਬਡੋ ਜਾਕੇ ਜਗ ਮੈ, ਫੈਲ ਰਹਿਉ ਸਗਰੋ ਜਗ ਮਾਹੀ
ਦੀਖਤ ਆਖੋ ਵਾਲੋ ਕੋ ਹੈ, ਦ੍ਰਿਸ਼-ਹੀਨ ਕੋ ਨਾਹਿ ਵੁਹ ਦ੍ਰਿਸ਼ ਦਿਖਾਈ
ਹੈ ਸਰਧਾ ਜਿਸਨੇ ਉਰ ਅੰਤਰ, ਨਿਸ ਦਿਉਤ ਉਨ ਕੇ ਸੰਗ ਸਮਾਹੀ ।
ਲਾਡ ਲਡਾਵਤ ਖੇਲ ਖਲਾਵਟ, ਅਪਨੇ ਜਨ ਸੇਉ ਪਰਦਾ ਲਾਹੀ ।
ਦਾਸਨ ਕੇ ਸੰਨ ਐਸੇ ਬਸਤ ਹੈ, ਨਿਸਦਿਨ ਜਿਉਂ ਫਿਰਤੀ ਪਰਛਾਈ ।

The celebrity of the Great Master was spreading far and wide.

Men of sight could view grandeur of Him, otherwise the sight-less failed to enjoy the wonderfulness.

The great Lord always stood by the loyal devotees, through thick and thin.

Himself He sports with them and dandles their quite unveiled.

The Living God is so close to His beloved as the shadow follows the figure day and night.

The renowned scholar, Sh Ranbir of Daily Melap had a chance to enjoy the Divine scene so he penned down thus :

He saw, it was not H.H. Satguru Partap Singh was awake only, but all the residents of Sri Bhaini Sahib also. Thousands of people, in snow-white clothes and wollen rosaries in their hands after bath were busy in contemplation of Almighty God and some in sweet voice were singing from the Sikh Scripture.

It looked as Master of Skies was Himself was seated, before them and the devotees pathetically were giving expression of their pain to Name, panacea for all ills.

In an other experience he laid down the account for the readers as under :

There was a spacious hall in which the Namdharis like angels around the Satguru, the embodiment of sweetness, were seen. Honey-like tunes of various songs of love and dedifcation broke the silence of night.

Satjug Bhadron 2004/

During his tours thousands of drinkers, lusty, sexy, haughty and notorious people turned to be sages. The film-fans or evil-designed gave up foul game and embraced righteousness just by Guru Nanak had been cured Kauda Rakshasa.

Poets of those times penned down :

ਨਰਕਾਂ ਦੇ ਰਾਹ ਜਾਂਦਿਆਂ ਨੂੰ ਤੈਂ ਬਾਹੋਂ ਪਕਰ ਉਭਾਰ ਲਿਆ
ਬਖਸ਼ਸ਼ ਦਾ ਖੁਲ੍ਹਾ ਦਰ ਐਸਾ, ਉਹ ਬਖਸ਼ਸ਼ ਹਾਰਾ ਥਕਿਆ ਨਹੀਂ ।

The goers of hell were pulled out.

It was all in such a dramatic way as the Saviour was not be seen tired.

The result was that the rich and the poor, high and the low followed and loved him.



AN APPLE OF EVERY EYE

*He was the apple of every eye,
He loved them
They showed him respect in return.*

(a) Sant Sunder Singh Bhuri-wala was immortal. He was above pain or pleasure. He was admired by the Hindus and Muslims equally. When India was partitioned the Hindus were migrating from their motherland for good. Some Mohamdans were gaming with their honour and life. A blood bath was on but when this saint, disciple of Satgure Partap Singh showed his desire to Muslims of Shamir Distt. Sialkot they wept & requested to pay a visit to their home. Their ladies threw off their veils and kissed his feet. They gave him a hearty send off to the border.

Attar Singh Jathedar was so deeply communicated to God, that he passed away, when he was quite absorbed in his praise. Similarly Sunder Singh Bhuriwala II, Mohan Singh Johlan Vadala, Karam Singh Himat Pura, Mangal Singh and Bhagat Singh Datiwal always flew into spiritual heights.

(b) In the same way Dr. Rajiader Parshad, K.M. Munshi, Governor of U.P., Pt. Jawahar Lal Nehru, Swami Ganesh Dutta, Parshotam Dass Tandon and so many other Hindu Gentlemen were his admirers.

(c) Giani Gurmukh Sing Musafir M.P.,S. Swaran Singh Union Minister, Awtar Singh Azad, Sant Singh Layalpuri,

Giani Kartar Singh, Gian Singh Rarewala, S. Sundar Singh Majitha, Bh. Sahib Bh. Kahan Singh Naba, Baba Sawan and S. Sampuran Singh Layalpur always showed him respect.

(d) Mohamden brothers held him in high esteem and paid him respect. Raja Fazal Dad of Lyalpur, Mohd. Akbar of high rank in military in Pakastan. S. Said Ulla Khan Deputy Commissioner of Ludhiana, Dr. Saiful Din Kichlu, Molana Abual Kalam Azad, Molvi Abdul Ghani M.L.A. Punjab, Sh. Abdul Guffar Khan Ambala, Hafiz Ibrahim, Governor of the Punjab, Dr. Sher Mohd., Veternity Surgeon, Ludhiana, S. Bahadur Khan of Balochistan and Zuhirul-din of Pakistan addressed him as Hazrat Baba Nanak. It is a few but there is a long line to measure.



HAPPY HOME

*A good flower smells well,
A tree is known by its fruit,
And the man is known by the company.*

Here you meet a unique family rare on this globe. Overflow of respect, love and service is witnessed. From the eldest to the youngest are blessed with heavenly beauties. The elder love the younger while the latter show respect to the former with profound sincerity. Brothers behold each other with equal lovable nature. No doubt they command respect, but they show sincere affection mutually. No insistence and consternation unlike other homes are seen, but obedience with faith. Touching of feet is their gifted nature. The younger receive the elder cordially and the latter welcome the former with open arms.

Deeper than ocean was the patience of Sri Guru Hari Singh Ji. Quick obedience to the command of his brother, was by his nature. He could not bear the long separation of his brother deported Rangoon under the Bengal Regulation of 1818. He was so pained that he lost his sight. He kept his mind balanced on the shower of anger. Bibi Nanda was always on bitter terms with him. A volley of abuses was hurled at when he used to take meals. Very often this sage missed the meals, saying that the girl would get upset.

A man of letters, man of parts, man of talents and man of

virtues was Sri Satguru Partap Singh Ji. His love for his younger brothers can be expressed in few words. He used to very often say, "There is no brother like my brothers and there is no mother like mine on this earth." This ruler of numerous minds, after his religious routine, directly used to proceed to show respect to his Reverend Mother. Even after his teens he continued this practice. The same reverence was paid to Lungar, Mander and Akal Bunga where Great Humantarian used to worship.

Both the brothers, H.H. Sri Satguru Jagjit Singh and Maharaj Bir Singh Ji are the model of brother-hood. They represent the Ram and the Lakshman. They were under the strict supervision of the teachers, who very often inflicted punishment of 18th century, but they bear no grudge against them. Now they are looking after them with care.

Thakur Dalip Singh and Udhai Singh Ji are the examples of youngsters. Obedience feels pride here. What is asked to do even its hundred part of it is never neglected. If fast under orders, is to be observed, the sweetest dish can never tempt them. Even games are enjoyed under orders.

Mata Jiwan Kumar was a pious lady. She was generous well behaved and well-loved. Every body, even Ghamanada & Co., the bitter foes, of this family was patted by her. She served all. She fed all to the brim. Ghee or sugar or almonds was like a stream water. She never gave them to the visitors with the measure of cupped hands but pushed them on their cloth. This is right, when one says, "The hand that rocks the candle, rules the world." It was she, who bequeathed the qualities of head and heart to his sons.

Mata Bhupinder Kaur followed in foot steps of her mother in law. She was the embodiment of service. But alas! she passed away in the prime of her life. She had charitable hands.

No longings of having any thing from others, but she knew to give and grant.

If Reverend Mother was goddess of generosity and sympathy her grand-daughter in laws, Mata Chand Kaur and Bebe Dalip Kaur are also too close to her in this respect. Milk, ghee, sugar and almonds in these days of semi-famine and scarcity are draining out of the store like the Ganga flowing out from the Gangotri.

"Really this home blooming with religious odour is well-known all over the world", said S. Gian Singh Rarewala, the former minister of the Punjab. "H.H. Maharaj Partap Singh was rightly supreme in human beings. We try our utmost to educate our young ones in every way, but fail to train them to our wishes, but here we behold totally reverse. His sons with their life companions are true to his wishes word for word."



A FLOWER HAVING VARIOUS HUES

He was jovial and blithsome. It was his peculiarity for his attraction. Who-so-ever happened to see him, he was captivated because of his cheerfulness.

His power of remembrance was excellent. At four he made surprised reversed Mata Jiwan Kaur by showing unbelievable action. Happenings of the past were related word for word. The words of famous poets, prophets were expressed exactly in their own tone and language. No word ever slipped. Once he narrated the tour of Sri Guru Hari Singh Ji of one month giving dates, places and musicians with their shabads sung by them.

He was an eloquent speaker. Whatever he said, it directly touched the heart. He could deliver a speech for hours. Audience kept spell bound. There had been pin-drop silence. It was his power of speech that the hearer at once put to practice, what he had listened from the Lord.

He was of sublime character. Once whom he has called friend, none could shake him of this statement. He was frank and fearless. He could say to Jawaharlal and governor of Punjab of their short-comings to their face. Once governor, Sir Henry Crake asked him "Did Jawahar Lal go to Sri Bhaini Sahib ? What was discussed with him ?" "Yes, he was our guest and our friend. I spoke of my heart to him and he did so in turn." He was ever optimistic. He bore no enmity against

any one. If a foe begged pardon of him out of sincerity, malignancy against him fled at once.

He was a saintly king. He looked like a king when he rode a horse in rich clothing of dazzling light but he was a sage amongst the saints. He was above attachment yet he was interested in domestic affairs. He loved his wife and children. He had an equal love for his brothers and mother. He very often used to say "There is no mother like mine, My brothers are peerless."

Optimism was his house maid. He never yielded to despair and dis-appointment. He was resolved to the last. Failure could not cow him down. He bore fair and unfair wind with smiling face.

Being heavenly illuminated, he roamed, chatted, condoled and congratulated the dwellers of the earth. His was the principle :—

*If fully disciplined and contacted with the Enlighten
One may attain solvation, even laughing, making
merriments, eating and wearing clothings.*

A man of punctuality and word was he. He always used to get up between one and two, took bath and began to meditate. He was model of humanity and cleanliness.. Never in life he went unbathed. No illness could stand in the way. He never allowed to pass the day, until his daily routine was carried out. Sant Rattan Singh his personal attendant once told the writer that the Unique Personality was repeating Sukhmani Sahib, at 11 P.M. lying in bed as it had not been done in the day time.

He was the man of practical life. To serve with one's own hands is one of the principles of Sikhism. In holy conre-

gations he felt pride in serving his followers. At Sohava Sahib, the historical place of Sikhs, Akhand Paths of the Granth Sahib were going on. There he used to grind flour, bring faggots of wood and scrubbed utensils with his other colleagues equally taking part in religious performance as well.

He had never taken anything from one, who had not been baptimised. Even dry-eatables were not accepted. His love for children was boundless. Wherever he paid gracious visit, the aged and children assembled around him. He cast his graceful glance on the aged while fruit or almonds filled the pockets of the children.

An all round Physician as well as Vetrnity Surgeon was he. If he cured the ill of mind, he could also cure the chronic diseases and serious cases, with simple drugs and save dying animals and men.

An orange was the fruit of his heart. Though mango, black grapes and other fruit of season had been had, yet the orange topped all the more. Meals were taken once a day. But the fast was broken with a light dish as Missa Phulka and butter etc. At night cow milk was taken. He used to urinate just after the food.

The evil forces have been runniog along with the good since centuries. With the rise of Sri Jiwan Nagar, the former sprang up their heads with their dirty designs. Being jealous over this peace loving community, they hatched conspiracy against the Master to drag him into the law court, where offenders and defenders are pursued by their counsellors to give false statements, which very often become the base of judgment. But he forcefully said, "The day would never dawn when Partap Siugh attends it." A judicial Commission, fixed the

24th of August 1959 for the statement. But their trap also broke into pieces, He was the man of will and self-respect. He did what he had said. None in this world could change his views.

As usual on the humble solition of his diciples residing at hill station for holy darshan, he with his grandson, Dalip Singh, went ta Mandi H.P. The party had spent a few days when he felt unwell. Day by day he grew weaker and weaker. From there the Lord returned to Sh. Bhaini Sahib. The doctors visited and gave a thorough check up, but failed to diagnose any trouble. Alas ! That Emperor of lacks, upon his own will peacefully departed for his heavenly abode at mid night 12.07 on 23rd of August, 1959 laying his responsibilities upon the shoulders of his elder son Baba Jagjit Singh Ji. On the same day Baba Bir Singh Ji spread his holy seat and bowed his head before Satguru Jagjit Singh Ji. This was followed by Baba Jang Singh and others. On the 9th of September, 1959 a function to pay homage was held at Sri Bhaini Sahib, where all sections of society participated. Satguru Jagjit Ji was crowned with profound soberiety. Paying glowing tributes Giani Kartar Singh, Minister of Punjab, with deep sincerity said that it was Baba Partap Singh, who laid a mile stone of bringing Sikh Sampardais to one platform.

I close this chapter here with these words that it was a great obligation of Lord of Virtues, who with his Supreme graciousness bequeathed the nation, Messenger of Peace and Sea of Spirituality Satguru Jagjit Singh Ji Maharaj.

THUS SPAKE SATGURU PRATAP SINGH JI MAHARAJ

Persons, who think of the Guru mere a man in flush and blood go to dust.

Service towards the uncared, the neglected, the poor and the orphan, without any distinction of colour, creed, caste and religion having no personal relation, is service to guru.

O Kukas ! manifest your self the image of Ram Singh your desires would be accomplished.

No one is able to pen down, nor utter, the virtues of the Guru but just flies, mosquitoes sparrows, kites, or planes in the bound less skies sail, similarly one can succeed in one's attempt.

Since long I have been trying to sink the differences between the Hindus and the Sikhs. Several conferences have been convened and much more done in this regard yet they are watering the seeds of discord sown by the foreiners. If I do a mistake, you may point it to me, not in taunting way but in a friendly manner, not in abusing terms, nor in hatred, but with love and affection.

Be united without naming others, as Akali, Singh Sabia, Kuka but stick to your faith, just like a woman, who being

faithful towards her husband, serves others considering them as a brother, a son, an uncle or grand pa. This I won't say to abandon your faith. Of course, one may change in accordance with his own will. At any rate no force be exercised.

Raga is love. It can tame even poisonous snakes. The Science accepts this theory also. History reveals, that kine yielded more milk when Lord Krishana played upon his pipe. One may try, It costs even spell upon animals.

The great gurus blessed us with this great boom. They pulled us from the dirty ditch. The society was plagued with non-sense songs. But the great Masters taught us to mingle with Almighty God; as a lady enjoys the warmth with the sweet union of her husband.

At present in such foul atmosphere, only those, who contemplate overname, will survive, just corn near pivot is safe. None can claim any right over this, who so ever sows will reap. If a Kooka contemplates not, he will go to dogs. There will be no distinction at all, whether be a Hindu, a Sikh, a Smaji a Sanatni or an Akali. No concession for anyone. No caste, no colour, nor creed, nor religion, is considerable as he is the Master of all.

O Namdharis ! those who don't pay heed to the Name of God nor contemplate over it, would certainly extinct. This is not my word, it is the order of God.

With folded hands pray to God for mercy, so that you may act upon his commands on contemplation of name and reading of Scriptures:

Happy are those who forget him not for a while. Remember, 'There should be no eating of meat, drinking of wine, adulteration, cheating, telling a lie, and stealing. If anyone, finds something lying on the ground, he may pick it up and make an announcement to have it, whom it belongs to.

Happiness dawns where there is Name of God. By Contemplating and reading of Scriptures mind gets purified.

Reserve one hour per day for counting beads. Donate the needy, feed the hungry and go on following your own path, rowing your own boat.



GLOWING TRIBUTES

Teachings of Satguru Partap Singh ji made multitude of people morally and ethically high. His followers played an honourable role in Social reforms, Rural uplift and Cow improvement. I hope his memories would remain ever green among his followers as well as admirers.

—Dr. Rajinder Prasad

Sri Satguru Partap Singh Ji was not only the spiritual head, but the commander of freedom struggle. In the field of social reforms, his name is worthy to be noted. I feel honour in paying him glowing tributes.

—Smt. Indira Gandhi

Guru Partap Singh being a social reformer and spiritual head was fired with interest of freedom. His teachings as well as actions will not only inspire his followers, but the scholars of truth, also.

—Sri Jagjivan Ram

Maharaj Pratap Singh spent his whole life in propogating Gurbani. Fondness for Kirtan (sayings of Scripture) the vast knowledge of Gurmat Sangeet, the saviour of Sikh conventions, creator of good will among the Sikh community was uncompara-

ble. He was a distinguished person whose knowledge for cattle breeding was astonishing. The rearing of animals under his supervision was matchless. His faith in Gurbani was firm. Rising up in early hours, contemplation on Naam and creating interest for love was his routine.

—Masik 'Jivan' Bombay

The main quality of Maharaj Partap Singh was that he always resisted imperialism. The Namdharis being staunch religious minded were rebels in the eyes of the Govt. Their sacrifices were beyond computation. They took part in freedom struggle. No doubt, the foundation stone of freedom was laid down by Maharaj Ram Singh, but to build it into a grand palace, credit goes to him. The British Govt. treated the Kookas as rebels, but Maharaj Partap Singh, because of effective nature, kept the Kookas in high spirits. Communalism had little touch for him.

—Gurbax Singh of Preet Lari

All the Nation should feel proud of having Guru Partap Singh, the patriot and well-wisher of the poor, who bore hardships for nation and did not let lower the flag of freedom. Besides this he had religious tolerance. He never set wranglings over trifles. But his propogation of Scripture with physical and ethical freedom was supreme goal.

—Nawab Singh Chohan

The world had three kinds of persons. Firstly, who live for themselves only, the secondly, who live for themselves as well as others, and thirdly, who live for others and Simran.

Baba Partap Singh was one, who lived for humanity and benevolence for others. The great men never die, they live forever.

—S. Amar Singh Dosanj

Maharaj Partap Singh was the lighthouse in every respect. Pride does not go to his followers only, but to those lacs also, who fought shoulder to shoulder for freedom. Resolute faith in God, simplicity of high degree, over-flowing sympathy for humanity and love of worship of him for us is a priceless treasure.

—Sh. Bhim Sen Sachar



Sri Satguru Partap Singh Ji Maharaj

- 1. Born on**
3rd of Chet Vadi 1946 Bik, 1890 A.D. Sunday.
- 2. Father**
Guru Hari Singh Ji born on 3rd of Naurata after
Sradas in 1876/1819 Bikrmi, Wednesday.
Passed away in Jath, 1906/1963 A.D.
- 3. Mother**
Mata Jiwan Kaur d/o S. Khushal Singh Village
Tharaj (Hissar)
- 4. Wife**
Mata Bhupinder Kaur d/o S. Sunder Singh
Vill. Guru Sar (Distt. Ferozepur).
- 5. Sons**
 - (a) H.H. Satguru Jagjit Singh Ji born on 8 Magher.
1977 Bikrmi, 1920 A.D.
 - (b) Maharaj Bir Singh 2nd Katak 1980 Bik. /1923
- 6. Grand Sons**
 - (a) Thakur Dalip Singh s/o Maharaj Bir Singh Ji
on Sawan 23, 2010 Bikrmi/1953 A.D.
 - (b) Thakur Udhi Singh 5 Sawan 2015 Bik./1958
- 7. Daughter-in-law**
 - (a) Mata Chand Kaur wife H.H. Satguru
Jagjit Singh Ji.
 - (b) Bebe Dalip Kaur wife M. Bir Singh Ji.
- 8. Grand Daughter**
Biba Ji D/o H.H. Satguru Jagjit Singh Ji.

